

# The Catholic Guardian.

"I BELIEVE IN ONE HOLY CATHOLIC AND APOSTOLIC CHURCH."

VOL. I.

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## Topics of the Times.

"THE ART OF PRINTING WAS INVENTED FOR THE GLORY OF GOD, FOR THE PROPAGATION OF OUR HOLY FAITH, AND FOR THE ADVANCEMENT OF KNOWLEDGE."—Pope Leo X.

ONE of the most distinguished writers of the Paris *Univers* is dead—the Abbe Louis Barre. This gentleman was formerly a doctor in great practice at Montpellier. At the age of forty he left his brilliant career and entered the Church. He was an indefatigable writer, and was remarked at Paris for his zealous charity. The Holy Father, during the Abbe's stay at Rome, showed him great affection and bestowed on him several marks of his regard. He died after a short illness. His last words were: "I am ready. It is best for me to go, both for the body and the soul."

THE New York *Independent* has a sensible article on "The Use and Abuse of Caricature," and expresses the very obvious but none the less timely opinion that when caricature is used as a means of holding up to public contempt persons who in reality are contemptible, it is a legitimate, political and social weapon; but when it attempts to create a laugh at the expense of a man whose only offense is opposition to the political notions of the proprietors of the paper in which it appears, it is in itself contemptible. Doubtless Mr. Nast did as good service with his pencil in the overthrow of the New York "Ring" as any other man did by his pen words; he cut his way, so to speak, into the heads of stupid people, as a ranting actor may split the ears of the groundlings who, for the most part are capable of nothing but dumb-show and noise. At present he is not doing so well, for his caricatures fail because they have not their point in truth, which is essential to telling caricature. His cartoons bear insincerity on their very face—perhaps they bear something worse, as did his cartoons in which Catholicity was ridiculed, as soon as one read in *Harper's Weekly* that Mr. Nast was himself an adherent of that faith.

HERE is a letter addressed to one of the staff of the New York *Observer*, and published in that paper. It tells the story of a hundred villages in what some journalists are pleased to consider "this Protestant land"—the new forms dying out before the majestic march of the old faith. The town is Grafton, W. Va.

WANTED A BELL.—Dear *Irenaeus*:—When I was young, and without much knowledge of the world, I felt quite indignant at an appeal made to my father that he would ask a contribution from his congregation to aid in the purchase of a bell for one of the city churches. Happily for that church, all did not entertain the same feelings. The bell was purchased, and its rich, full tones, Sabbath after Sabbath, call the devout worshipper, the careless and the stranger to the house of God. Now I, through you, make the same appeal. It is an actual necessity. We live in a peculiar town—railroad town. The inhabitants are so constantly changing, and so many are boarders, away from home influence and the accustomed place of worship, and not a Protestant bell to call them to the sanctuary, while, largest of all the churches, crowned with its cupola and its bell, stands the Catholic church. As its tones ring out, clear and far, it saddens my heart, for the multitude answer the call, and, alas! for the prosperity of our place, they are fast gaining upon us. Who will come up to our help? Who, "to the help of the Lord against the mighty?" Any assistance given will greatly encourage us in our work, and cheer the heart of THE PASTOR'S WIFE.

It is strange that it never struck that good woman that it was not the bell, nor the cupola, nor the commanding position which first made, or continues to make, that little Catholic church so popular and attractive. We "calculate" that it was the pennies of the poor, who wanted no reminder of their duty, which built up this sanctuary and gave it, after years of struggle, its bell, whose tones now "ring out clear and fair." Good lady, it is not a bell that is wanted in your church, but a living faith. If we can find that, it will soon have a bell and crowded benches.

AS AN answer to those who are continually asking what work there is for a Catholic Union to do, we copy the following from the London *Tablet*:

*First Report of the Catholic Union of Great Britain.*—The first report of this society gives an account of the Deputation of the Council to the Pope, to protest against the sacrilegious invasion of the Father to the Pontifical States; ecclesiastical Title; the Council with regard to the Ecclesiastical Registrars; the Repeal of the formation of Catholic Societies, on the Model of the Chelsea Society; Convent Inspection Question; and we are

to learn that the Council will spare no effort to secure the defeat of Mr. Newdegate's Bill; the Prison Ministers' Bill, in favor of which a position of the Council was presented to the House of Commons. The report records the fact that in consequence of a letter from Cardinal Patrizi, detailing the difficulties against which the Catholic schools in Rome had to contend, the Union resolved to send a letter of sympathy and encouragement to the Società degli Interessi Catholicci, enclosing the sum of 1,000 francs, which had been gratefully acknowledged by Prince Campagnano, President of the Roman Society.

The Council are now actively engaged in investigating many grievances seriously affecting Catholic interests. Among the rest may be mentioned Religious Ministration in the Navy, Pauper Education, and the Scottish Education Bill. They are making strenuous efforts to spread the organization as much as possible, and confidently trust next year to be in position to carry out many of the objects which English Catholics have most at heart. We may add that, as a beginning of establishing local branches throughout Great Britain, on Wednesday evening a meeting was held at the Oratory Boys' School, in King Street, Chelsea, for the purpose of introducing the Catholic Union of Great Britain to the notice of the Catholics of that neighborhood.

A LETTER from Rome, under date of June 26th, states that Father Brandts, of Paris, Ky., had had an audience of the Pope, on which occasion the former presented him with 1,850 francs in bonds and coupons, as a portion of the birth-day offering of the New York *Freeman's Journal*. Also, on the same day, the Holy Father was presented with \$10,000 in gold, as a token of regard from his American children. The Pope, in return, sends a special message, conveying a blessing to each and all of the contributors.

THE object of the visit soon to be paid by the Emperor Francis Joseph of Austria to the Emperor William of Germany is the subject of considerable speculation among European politicians, since the interviews of these two monarchs, within the last ten years, have produced important consequences. It is suggested that the two Emperors intend to come to an understanding in reference to the politico-religious dispute in Italy, and will decide what course should be pursued in case Russia should interfere with the affairs of the Danubian Principalities and march her forces to the mouth of the Danube.

ALL the Roman papers have reproduced a letter of the Archbishop of Naples to the Italian Priests, urging them to persuade their parishioners of the necessity of taking part in the administrative elections. The journals express their belief that the clergy have decided, henceforth, to participate in all elections, and to abandon their former rule of being neither electors nor elected. The *Univers* has published a despatch from Rome, dated the 2d instant, stating that the Holy Father has enjoined upon the clergy henceforward to take part in municipal elections, in order to obtain the return of Christian councillors.

THE German Empire has been represented at the Vatican, since the departure of Count Von Arnim, by Herr Von Dorenthal, one of the Secretaries of the Embassy, as Charge d'Affaires. The *Moniteur* now states that this diplomatist is to be removed and replaced by Lieutenant Stumm, Military Attaché to the Legation of the Court of King Victor Emmanuel. There are no signs of Prince Bismarck's carrying out the intention proposed by him in the Reichstag, of accrediting another Ambassador to the Holy See, an intention which he has been reported to have lately abandoned.

A PLACARD has been extensively posted throughout Dublin calling on the Fenians to attend a meeting at the Rotunda, and "to frustrate our priestly oppressors." The placard asks the Fenians to read Cardinal Cullen's pastoral and judge for themselves, and quotes from them the passages bitterly denouncing the Fenian proceedings. It further asks them to remember Bishop Moriarty's bitter denunciations, and counsels them not to forget the persecutors of Father O'Keefe. It further says that Ireland wants a second Cromwell, requests them to support Judge Keogh, and concludes with the words, "Be early to the call. 'God save Ireland,'"

ACCORDING to a letter from Rome, published by the *Constitutionnel*, the Italian Government has already opened negotiations, not only with Germany, but also with Austria and France, on the subject of a successor to Pope Pius IX. The object aimed at by the Italian Government is to bring about a common agreement among the European Powers to exclude from the Papacy candidates whom it would be hopeless to expect should ever be favorable to a reconciliation between Italy and the Holy See. In regard to the election of the future Pope, the *Constitutionnel*'s correspondent says that the conclave to decide the question will not be held in Italy. The Cardinals of Rome, that is to say, more than two-thirds of the Sacred College, do not conceive, however, that they intend to nominate an Italian. They profess that the traditional forms of election will be scrupulously respected, as they were at the conclave of Venice, in 1800, at a time not less exceptional for the Church than the present. Further, they altogether deny the truth of the rumor that Pius IX has already designated his own successor, or directed the Cardinals to appoint his successor summarily *presenti eadavere defuncti papa*, Popes having usually a profound horror of *coup d'état*.

THE Christian Brothers, or, more formally, the Brothers of the Christian Schools, have their establishments now in every department of France, in

England, Austria, Prussia, Belgium, Italy, Switzerland, the Levant, Egypt, Algeria, Cochin-China, the United States, Canada, South America, and various other parts of the world. Their numbers throughout the world, at the close of the year 1871, were 9,717 Brothers, living in 1,130 establishments, teaching, 2,065 schools or 6,085 classes, containing a total of 370,188 pupils, of all grades and ages, of whom 308,973 were children. They are strongest in France, where their number of brothers is 7,704; establishments, 618; schools, 1,727; children, 247,331; total pupils, 206,946. Of these, the city of Paris has 754.

THE *Germania* published a letter written by the North German Prelates—the Archbishop of Cologne, the Prince Bishop of Breslau, the Bishops of Lübeck, Fulda, Paderborn, Treves, Ermeland, Munster and Hildesheim, the Bishop Administrator of the Archdiocese of Freiburg and the Vicar-General representing the Diocese of Kulm—addressed to the Geneva Government, in reference to the restrictions recently imposed by State laws on Catholic education. The Bishops say that they are deeply convinced that those laws have been productive of mischief in weakening popular attachment to the Church, and in prejudicing both social and ecclesiastical interests. The Church can not surrender her hold upon the people, or her right to secure the Christian education of the young. The law has indeed passed; the efforts of the prelates have been unavailing, but their convictions remain what they have ever been. The Bishops further declare solemnly that they regard the new law as trampling under foot the Church's sacred and unalienable rights over popular schools, and as fraught with disastrous results both for Church and State. They profess, in conclusion, their intention to do their duty by watching over the Christian education of the young, in the family, in the school and in the Church.

A GREAT sensation has been produced in Paris by M. de Falloux's publication in *Le Correspondent* of the following letter from the late Victor Cousin to the Pope.

VERY HOLY FATHER:—Monsieur the Archbishop of Paris has been good enough to communicate to me a letter from your Holiness, filled with so much kindness and so worthy Pius IX's paternal heart, that I yield to the necessity of expressing my sincere and profound gratitude to you. Aye, very Holy Father, you have with truth been informed that I, so far from entertaining any hostile veneration for it, I should abhor myself were I to do it, indirectly or directly, the least injury; and I build all my hopes for the future of humanity on the triumph and diffusion of Christianity. Grieved by having formerly seen my intentions betrayed by false appearances, I have recently desired to write an entirely irreproachable philosophical work, and distrusting my sincerest sentiments, my studies, my age, I have sought the counsel of judicious and pious friends, of enlightened and considered priests. The sacrifices of vanity are as nothing to be compared to the great end I would attain, namely, the establishment of an irreproachable philosophy, a sincere friend of Christianity. Therefore, if despite all my learned advisers' attention, any passage may have escaped us which may disturb your Holiness's heart, let it be pointed out to me and I will gladly remove it, for I seek only to improve incessantly myself and my humble works. These are my sentiments, very Holy Father; trust your heart, and I dare add, my word; 'tis the word of a man who never deceived anybody, and who, drawing nigh the end of his life and living in retirement, knows no interest on earth capable of making him assume a mask and disguising that which he believes to be the truth. I place at your feet, very Holy Father, the homage of my filial respect.

VICTOR COUSIN.  
Member of the Institute, ex-Minister of Public Instruction.  
April 30, 1856.

THIS year, the procession of the most Holy Sacrament took place at Jerusalem in the streets of the Holy City on Corpus Christi day. This is the first time since the fall of the Latin Kingdom that such a sight has been witnessed within the walls of Zion. The procession, though not very extensive, was admirably conducted, the French, Italian, and other consuls assisting therewith in their official uniforms. It was a most touching sight to see our Lord once more carried in triumph through the streets of that city, through which had passed the cruel procession which led him to Calvary. The procession started from the New Cathedral, and went to the Franciscan Convent of the Divine Redeemer. On the same day a similar procession took place at Bethlehem, which proceeded from that village to that of St. John of Montana, birthplace of the Baptist. Both processions were received by the population with becoming reverence, and the conduct of the Turkish authorities was admirable, the officers and soldiers keeping the crowd in order and behaving with remarkable respect.

THE results of the Bennett judgment are beginning to show themselves. The high churchmen are, of course, not affected by it, but the position of the Evangelicals is rendered very equivocal. This is so evidently felt that, as we are informed, the following protest has been drawn up, and is in course of signature by influential clergymen and members of the Church of England:

fol 859 Feb 29-60  
march 15-53  
fol 213 dec 15-53  
march 15-51

That whereas, in the judgment given by the Judicial Committee of her Majesty's Privy Council on the 15th June, 1872, in the case of Mr. Bennett, the doctrines of a real, actual, objective presence upon an altar in the Sacrament of the Lord's Supper, and of a sacrificing Priesthood, are put upon the footing of things which, though not affirmed to be, yet are not to be excluded from the teaching of the Church of England; and whereas, hitherto, the main conditions of the Church of England's existence as the established church of this nation has been its essentially Protestant character; and whereas, the martyrs of the great English Reformation, rather than accept these grievous errors of the Church of Rome, laid down their lives; and whereas, we ourselves feel constrained to contend earnestly for the Faith once delivered to the Saints, avoiding all complicity whatever with false teaching; we, the undersigned clergymen and other members of the Church of England, do most solemnly protest against the conclusions arrived at in the said judgment; and we hereby declare our conviction, that only by the adoption of vigorous and determined steps for the maintenance of pure, scriptural, and Protestant doctrine, to the exclusion of all other, can the Church of England continue to exist as the National Church of this country.

THE *Christian Intelligencer* informs us that the *Saturday Review* reckons the art of writing prayers among the lost arts. It says that this art existed only for a few years in the middle of the sixteenth century in England. Since then it has been on the decline. We should think so. It is lost to those who have lost the faith, without which it is impossible to address God in the elevated yet simple language which indicates the beautiful and sincere devotion running through all the sublime prayers of the Catholic Church. There is but one Christian body which ever did possess the art of writing prayers, and that, because there was only one capable of entering into the dispositions necessary to make prayer sublime.

THE German Schismatics, or Dollingerites, seem resolved to consummate their schism. A few days ago, at their invitation, the Jansenist Archbishop of Utrecht visited Munich and other places in Bavaria, where he performed the functions of a prelate of the Catholic Church, gave benediction from the high altar, and administered the Sacrament of Confirmation to the new heretics who call themselves "Old Catholics." This proceeding, as the Dutch Jansenist Bishop is well aware, was in flagrant contravention of the Canon Law, which is, we believe, received by the Jansenists as their rule of action. His intrusion into the diocese of the Archbishop of Munich was a scandalous outrage upon the rules of propriety, recognized even by the Anglican church. He had no authority, no right whatever to officiate in any form in any diocese of Bavaria without the express permission of the Ordinary; and his conduct and that of the miserable Schismatics who received him only shows how far those will go in guilt who separate themselves from and set themselves against the Holy See. In the fulness of their ignorance some of our Protestant contemporaries have assumed and boasted that a Catholic Archbishop Loos is no more a Catholic than is the Archbishop of Canterbury.

THE proceedings of the French Protestant Synod are chiefly interesting as showing that the Reformed Church of France, like all religious bodies which have rebelled against the Holy See, is undergoing the process of decay and dissolution. A fierce struggle has been carried on between two sections of the old Huguenots—one a lax Calvinist party, and the other an advanced Deistical school, which had cast away all of Christianity but the name, and has but a slight hold left on Deism itself. Those two parties form as distinct a right and left as exist in the Assembly at Versailles, and the difference between the two parties is not less violent in the one case than in the other. The voting in the synod was on the question of retaining or abolishing some formula of belief to serve as a term of communion, and the final division was sixty-one in favor of vague Protestantism and forty-five on behalf of blank infidelity. English Protestants are in dismay at this lamentable defection, and the *London Times* is constrained reluctantly to say: "It is certain that the Protestants in France do not know their own minds, and have no principles to guide them." Students of history know very well that in politics the Huguenots were bad citizens and in theology bad Christians, from their very beginning. When they got the upper hand, in 1562, they committed a series of civil and religious outrages almost unparalleled in ancient or modern annals, and which more than justified the harsh treatment they subsequently received from the Catholics. Surely, no one with a reflecting mind and a knowledge of the past could expect good fruit to be produced by so rotten a tree.

FATHER ANDERSON, the distinguished convert, lecturer and author, has entered the Jesuit Novitiate at Roehampton, England. PERE Hyacinthe is engaged to be married to the daughter of Count Von Edal, a Bavarian nobleman. Since Hyacinthe has forfeited his spiritual right to bear the title of "pere," he is striving to establish a natural claim to it.

## Ecclesiastical.

## THE CHURCH IN THE UNITED STATES.

## DIOCESE OF SAN FRANCISCO.

## THE INFALLIBILITY OF THE POPE.

THE lecture announced to be delivered at the theatre last evening, by the Very Rev. J. J. Prendergast, of San Francisco, on "The Infallibility of the Pope," drew a very large audience, every seat in the dress-circle and parquette being taken. It would require more space than we have at our disposal to give even such an outline of the address as would do justice to the reverend gentleman. We can truthfully say, however, that it was a calm, scholarly production, free from religious bias, and full of interest to all who heard it. The lecturer went on to explain what is meant by Papal Infallibility, and showing, to the satisfaction of all present, that the general interpretation of the term is erroneous. He defined infallibility to be a dogma as old as the Church of Rome itself—a spiritual power attaching to the office of the Holy See by virtue of its being the supreme head of the Catholic Church, and wholly unconnected with the temporal administration of the Pope. Indeed, he declared that even many Catholics had been led into error in supposing that the Ecumenical Council had conferred new and additional powers upon the head of the Church, while in fact it had no authority to do anything of the kind, and did not presume to have. He claimed that the present Pope—as well as all successors of Peter, the Apostle, who is regarded as the appointed by Christ to establish the Church upon earth—is as much bounden by the terms of that appointment as was Peter himself; that he having been grafted by Christ with power to teach and expound the Gospel, was thereby made infallible in matters of faith; and, by parity of reasoning, that power was inherited by each and all of his successors. He explained that the late secession of Dr. Döllinger, Pere Hyacinthe, and a few other bright lights of the Church, was not the result of the declaration of that truth by the Vatican Council, but, on the contrary, that the Church found it necessary, in 1870, to formally declare the dogma of infallibility, (which had always been recognized) because there seemed to be a growing tendency among a few of the Bishops to declare against it; or, in words nearer his own—the Church was compelled to declare the dogma, that it might act as a bulwark against which the waves of nationalism and heresy might expend their fury before any considerable portion of the Catholic world should be led astray by the false teachings of Bishops who for different reasons had seen fit to set themselves up in opposition to the head of the Church. Dr. Döllinger's withdrawal from the pale of the Roman Church he ascribes to his prolonged intimacy with the German Court, the blandishments of which, coupled with over-enthusiasm in the cause of science—through which he seemed to discover a means of building up a new spiritual power within the Church—all these had conspired to turn a mind enfeebled by declining years from the noble purposes of a lifetime. The speaker quoted from Döllinger's own works, written when that noted scientist and Bishop was in the zenith of his fame, to prove that he was then one of the most zealous supporters of the dogma of infallibility that the Church had. Leaving the thread of his argument, the lecturer paid his respects to Prince Bismarck, and gave a brief recital of the causes which led to the late expulsion of the Jesuits from Germany. It had been charged, he said, that the Catholic Bishops and teachers of Germany had striven to prevent the union of those States, which assertion he denied in toto. They had endeavored, he admitted, to prevent the establishment of a German nationalism that would include the power to dictate in matters of religion, and place the Catholic Church in Germany under the exclusive control of the Government. The Government, aided by a few malcontents—and a very few at that—might succeed in its endeavors, but the speaker thought that Bismarck would fail in the end. But even though he did succeed in placing collars on the necks of the ten millions of Catholics in Germany; even though hostile armies should again invade the holy city, and wrest from the spiritual head of the Church the scepter of Peter; even though the Pope be dethroned from his temporal power, and made an exile in a foreign land, or a prisoner on some lonely isle in the ocean, he would still be infallible—imfalloible in directing the spiritual affairs of his Church, no matter how fallible he might be in temporal matters—how weak and powerless in his individual capacity as a man. The above is but an imperfect sketch of a portion of the reverend gentleman's remarks—which occupied about two hours in delivery—written wholly from memory. The lecture was of a character to more particularly interest Catholics, by clearly defining the difference between infallibility as it is, and infallibility as it has latterly been popularly understood. It was delivered in good style, and was replete with eloquent passages that could not have failed to enlist the attention of the auditors, be their religious faith what it may. Of course, there are many who will not grant that the arguments of the gentleman were based on good grounds, but this involves theological questions which theologians alone can intelligently deal with.—*Sacramento Bee*, July 30.

## DIOCESE OF WILMINGTON.

R. T. REV. THOMAS A. BECKER, D. D., Bishop of Wilmington, sailed from Baltimore, by the German Lloyd steamer Ohio, for Bremen, on Wednesday last, the 3d instant. The Rt. Rev. Bishop intends, during his absence, to visit Paris, Vienna, Florence and the Eternal City. He goes to Rome to pay his first visit to the Holy Father since his consecration as Bishop of Wilmington. We most heartily wish him a prosperous voyage and a safe return to his diocese, and we feel sure that our prayer will be cordially responded to by the clergy and laity of the Diocese of Wilmington.

## THE CHURCH IN SCOTLAND.

## VICARIALE APOSTOLIC—EASTERN DISTRICT.

## EDINBURGH NEW CATHOLIC SCHOOLS.

THE Lauriston Catholic Schools which have lately been opened in Glen-street, near Lauriston, are worthy of special notice, on account of the completeness of their internal arrangements, which have seemingly been carried out so as to conduce best to the health, comfort, and pleasure of the children and teachers. Altogether they are certainly unequalled in Scotland so far as that every detail in the internal arrangements, whether affecting the teachers or the pupils, has been carefully studied and planned and carried into execution. Situated at the foot

of Glen Street, the schools have a western frontage of 100 feet. The building in form presents the three sides of a parallelogram. In the projecting wings at either end are the entrances to the respective schools—the north wing leading to the infants' and girls', and the south wing to the boys' schools. The ground-floor contains the superintendent's house and a large school-room for boys. The latter measures 75 feet by 18 feet, and has two class-rooms attached, measuring 21 feet by 16 feet each. On the ground-floor is a large room for visitors. At the end of a passage, a light easy stair conducts to the infant school, 60 feet by 18 feet, having a lantern light in the centre. Above the infant school is the school for girls—the room measuring 82 feet by 18 feet. All the schools and class-rooms are fitted up in the most complete manner—no little taste and ingenuity being observable in all the school furnishings. The wood-work of the school is pine, varnished, which imparts a light and airy effect in perfect harmony with all the surroundings. All the school-rooms are double-heated, having open fire-places and stoves of Musgrave's patent, which latter are ornamented with Minton tiles. Another striking feature, which we had almost forgotten to mention, is, that all the class-rooms present, on a small scale, the appearance of an art gallery, they being decorated with a series of engravings by Gruner, after Raphael's famous compositions in the logie of the Vatican. These engravings, which have been kindly presented by Mr. Hope Scott, of Abbotsford, give, in a succession of views, the whole of the history of the Old Testament. In an annex, a private staircase communicates with all the different departments. Here, also, is the manager's room, where the meetings of the committee can be held, and the general business of the schools, apart from the purely scholastic, can be carried on without interruption. The exterior of the premises has been characteristically carried out. The windows have all stone dressings, and the front is diversified with gables. At the south end there is a handsome tower, containing a staircase, surmounted by an iron cross. The play-ground in front is enclosed with iron railings. The whole of the designs have been carried out according to the suggestions of the Rev. J. H. Wyne, of the Church of the Sacred Heart, Lauriston, along with Mr. R. Thornton Shiells, architect, Edinburgh. We understand that recently, when Her Majesty's Inspector of Schools visited these schools, he expressed his very cordial satisfaction with the whole of the arrangements, and of the manner in which they had been carried out.—*Daily Review* (Edinburgh).

## THE CHURCH IN IRELAND.

## DIOCESE OF OSSORY.

## THE EDUCATION QUESTION.

A recent meeting of the clergy of Ossory, held in Kilkenny, it was resolved, unanimously, to forward the following memorial on this subject to the Prime Minister:

*Righ Honorable Sir:—The Catholic clergy, secular and regular, of the Diocese of Ossory, being assembled at the Cathedral, in Kilkenny, on this day, the 17th of June, 1872, his Lordship the Most Rev. Dr. Moran, Coadjutor-Bishop, presiding, unanimously resolved to respectfully recall your attention to the resolutions adopted by the bishops of Ireland at Maynooth, on the 18th of August, 1869, of which a copy is annexed, and to solicit for the same your most earnest consideration. They further beg to inform you that this diocese is justly reckoned one of the most Catholic in Ireland, and hence its share in any hardship bearing on the Catholic community at large must be considerable. On the vital question of education, its priests and people are unanimous, and the resolutions hereinafter forwarded are an exact expression of their views. In addressing one so familiar with education in every department, and, as they believe, so honestly disposed to deal with that question in regard to Ireland, the clergy deem it needless to reproduce the reasons which weighed with their lordships, the bishops of Ireland, and which so urgently call for the interference of Parliament on this most vital question. But they are daily witnesses of the following facts, and respectfully submit them for your kind consideration:*

1. The pupils of the elementary schools within their jurisdiction are, save in very rare instances, exclusively Catholic. In so large a community the parents must be numerous who want either the time or the inclination or the ability for the religious instruction of their children. When this want is not properly met the results are most dangerous. Youth become bad citizens as well as bad Christians. For this fate only the Church and school can save them. But to bring them to church more than once or twice is impracticable, and whilst the secular is separated from the religious training, a few lectures weekly in the latter must fall far short of their wants. These the school alone can adequately meet, and that by a combined religious and secular education. The Christians Brothers give this and the happy fruit of their labors proves that the two are far from incompatible.

2. District Model Schools, besides a farm for agricultural training, have been provided within the Diocese of Ossory. A large amount of public money has been hitherto expended upon them. The clergy are quite aware of the importance to be attached to such institutions if properly organized. They assume that from the date of the establishment of these schools in Kilkenny, the masters and other officials have been able, zealous, and hardworking; still, every one admits that our Kilkenny Model Schools have been a failure and at present they are practically a monopoly for a few disestablished and dissenting Protestants. Catholics can not be expected to regard this with forbearance in institutions built in part, at least, at their own expense. On the other hand, the highest authority in their Church has pronounced such institutions dangerous to the Faith and morals of Catholic youth. Parents, therefore, who withhold their children from them in this free country, where the religious convictions of all are respected, cannot be deemed unreasonable; and equal and simple justice calls for such a radical change in the working of such schools as will, without risk to Faith or morals, open to Catholics whatever advantages can be supposed to give.

3. The Catholic community of Ossory includes many of independent position and fortune. Numbers can afford their sons a University as well as a good elementary and intermediate education. The clergy can certify that many youths of promise are precluded from this on account of their conscientious convictions regarding the existing Universities. The inequality and hardship from which Catholics suffer in this way are admitted by all who are enlightened and impartial in the kingdom. With six Universities in England and four in Scotland, one Catholic University can not be thought too much for Catholic Ireland. Provision is amply made for the Protestant, for the Presbyterian, for the Dissenter of every class and shade of religious opinion, but none for the Catholic that he can conscientiously accept. In common with their clerical brethren elsewhere, the clergy of Ossory have had experience of the evil working of mixed University training. Instances,

and not a few, of shipwrecked Faith and virtue have come before them; and a recent exhibition on the judicial bench by one who, by repute at least, is still a Catholic, will long be remembered as a proof of the little reverence for sacred things and persons that sometimes survives a mixed University education.

Signed on behalf of the assembled Catholic clergy of Ossory,

+ PATRICK F. MORAN,  
Coadjutor Bishop, Chairman.

THOMAS KELLY, Adm., St. Mary's } Hon.

JOHN LYNAGH, Adm., St. John's } Secs.

KILKENNY, June 17, 1872.

## THE CHURCH IN FRANCE.

## DIOCESE OF PARIS.

LAST Sunday, a circular addressed by the Archbishop to the parish priests of Paris was read out at Mass. It was an invitation to the people to subscribe toward the erection of a monumental church dedicated to the Sacred Heart of Our Lord. The Sacred edifice is to be built on a height commanding the entire city, and is to serve as an expository church, to atone for the many blasphemies and insults offered to the religion during the Commune. The subscriptions have, in a few days, amounted to several hundreds of thousands of francs. This speaks volumes for the piety of the Parisians.

A Deputy of the Right said, the other day, "that at no other period of her existence has the Church in France possessed a greater number of ardent and devout souls, or a clergy so universally respected for its virtues, spirit of Christian charity and self-abnegation. France possesses a far greater number of Catholics than she does of infidels. The influence of women is very great, and it may be safely said that, with few exceptions, there is scarcely to be found in the whole country a respectable woman who is not entirely devoted to the interests of the Church. Yet the Freethinkers have it all their own way, and wherefore? Because the Catholics are timid, and dared not interfere as boldly as they ought in the affairs of the nation, and defend their own rights." If the French Catholics had been more united, the Commune could never have taken place, for there were certainly more Catholics in Paris than Internationalists. But, he added, "since the war things have changed, and the Catholic party begins to feel its power, and is every day becoming more and more pronounced, united and determined in its action. On the Catholics France alone can depend for her restoration to that prominent position she once held in Europe. These observations are, no doubt, just; and the fact that the Catholic party has become more united and pronounced—that is more distinct and compact—is a great thing in the favor of this unhappy country. The absolute selfishness of those Freethinkers, who are not direct Internationalists, whenever their interests are touched, has already been but too manifest. The absurd theories of the Internationalists themselves and their utter want of discipline, renders them, of course, absolutely useless as an element of defeat; besides, they are so thoroughly imbued with the notion that all nations must be destroyed and the world become but one country, with all men equal and all things in common, that they have ceased to be French, and, allied with the sectarians in other countries, especially in Prussia, must be looked upon as positively dangerous. Therefore, the only party in France which is thoroughly French and patriotic is the Catholic, and the stronger it becomes the greater are France's chance of eventual success. When the distinction of Freethinkers who are not Internationalists and the Freethinkers who are, is made, it must be understood that the real difference between the two sets is simply this: the one carries its theories into practice, as the Communists did, in a violent but honest and open manner; the other, among whom are such men as Favre, Hugo, Gambetta, Ferry, J. Simon, Esquiro, etc., carry their theories into practice in more hypocritical fashion. They do the same things that the Communists did, but more gradually, and in a quiet way. One thing, however, should be noted, that their theories are never carried into practice as regards themselves. It is a well-known fact that there does not exist, in all France, more egotistical or avaricious men than those above mentioned. All of them are rich, very rich, but not one of them would give a penny where he could give a mil. Yet the speeches, the writings of these men, undoubtedly caused the Commune— for the Commune was but the carrying into practice the theories of their teachers. The Republican party already points at Gambetta as M. Thiers' successor. Should he really become President, with his present violent opinions, instead of occupying himself with seeking, in every way, to calm the public mind, study economy, and economize and improve the condition of the army, Gambetta will set to work introducing bills for the suppression of convents, expulsion of Jesuits, and for lay and obligatory instruction, etc., etc., whereby he will recommend the old scenes of internal discord which disgraced France during the war. Unless the leopard can change his spots, M. Gambetta will do all this, and more besides. The French Catholics, on the other hand, are united with the great Catholic party outside of France, and their common enemy is that persecuting Germany, which still has her foot on two of the fairest of French provinces, Alsace and Lorraine. The bravery of this party can not be doubted, for really the only fighting worth mentioning during the late war was that of the Breton peasantry, the volunteers of M. de Charette. Their honesty has never been doubted; their devotion neither; for, although almost every one of them is a Monarchist, yet they have, one and all, rallied round the Republic, and not a single complaint has been made, even by the extreme Radicals, of their want of loyalty. Therefore, it is safe to say, and without prejudice, if France is to be rescued from her present fallen position, it must be by the Catholics, and by them alone.

It is positively incredible the depth of the hatred of the International and Free-thinking press, in this country, for the person of the Pope stands before their love of country. The publication of His Holiness' letter drew down a perfect avalanche of editorials. The *Debats*, a paper of some weight, which professes to be above all things, French and very high-toned, has a long tirade on "the Pope's folly," and ends by advising "him to become reconciled to Italy, which is now a great nation, powerful and respected." Can any thing be more absurd than a French paper, recommending the chief of the Catholic Church to ally himself with the ally of their own enemy, Prussia. The same kind of observations are to be found in the *Sciecle*, *Radical*, etc., etc., in short, in almost all of them, the religious and monarchical sheets alone excepted. It is like a blindness, and perfectly incredible, that reasonable Frenchmen, whatever may be their religious opinions, should be so silly as to seek to turn from them, in a worldly sense, so powerful a friend as is the Pope. But fortunately, Pius IX knows the true heart of France better than the *Debats*, *Sciecle*, etc., and the heart of *la belle France* if Catholic and full of love and veneration for her religion and its chief.

A law has been passed by the Assembly, of considerable use and humanity. Hitherto, women and children in the mines and various manufactories in France, have been singularly unprotected. The Revolution of '89, by destroying the ancient quillies, completely did away with every law protecting women and children from the actions of unscrupulous and tyrannical employers. The present law is complicated, but well drawn up. It provides, that no child, of either sex, can be employed before ten years of age, and that children between ten and thirteen years of age can only work for six hours. Night labor, except in a few rare cases, and for extra wages, is prohibited to women, young girls and children. The Sunday and holydays are to be kept holy. No child is to be allowed to work in a mine under thirteen years of age. Inspectors appointed by the Government will be authorized to visit manufacturing and mining districts with a view of seeing that the laws above mentioned be carried into effect.—*Catholic Review*.

## THE CATHOLIC MOVEMENT IN SPAIN.

[FROM A CORRESPONDENT.]

MADRID, July 8th, 1872.

I have no military news to give you, do not thereby imagine that it is because our Carlist affairs are going badly. It is well known that the present war on our part can not as yet be but a succession of marches and counter-marches and of small combats, destined to fatigue and harass the troops of the enemy or of the Government. It is evident that the Carlist chiefs must confine themselves to these tactics, and not accept a formal battle under conditions unfavorable. If sometimes they accept some more serious combat, it is only to give their soldiers a satisfaction of *amour propre*, and show what they are worth. That is precisely what took place with Cavasa lately; he would not retreat without fighting when he had hardly any probability of being but worsted. The losses, nevertheless, were almost equal on both sides, although the enemy was nearly ten times stronger.

In the same letter I am told, that in Catalonia the Carlists are making great progress, and that results the most important are expected therefrom in favor of the legitimate cause, considering the grave state of affairs at Madrid in consequence of the Radicals being now in power. In regard to this, the telegram published in the *Times* of Tuesday, and dated Madrid, July 1st, is of considerable importance, as it says: "At a meeting of the ex-Ministers and of the members of the majority of the last Cortes, a resolution in favor of abstaining from taking part in the elections was adopted. This, together with the further division sure to result from the declaration of the Duke de Montpensier, recently published in an Alphonso sense, will raise to the Zorillists such difficulties as they will not find easy to overcome, and which can not favor the legitimate cause."

In Catalonia there is no doubt that Carlist affairs are looking up considerably; of this I have some news myself, in a letter from an English friend, who writes to me the following short but significant lines, which I shall transcribe verbatim:

MANRISA, Tuesday Evening, June 27th.

My dear Sir:—No doubt you have heard, ere this, that Don Carlos stayed at Aranjuez, and is still there. He is reported to be in a very bad condition, and is expected to reappear at the head of the forces in the near future. There are twenty Potosi miners in the camp, who are really treacherous, and who are often unmercifully shot dead.

Yours sincerely, N.

PRESENT TACTICS OF THE CARLISTS.

Here is the faithful copy of the communications I mentioned above, sent from Barcelona, with date of 4th May last, and published in London on the 8th, by the Communist papers. It describes the tactics of the Carlists by a competent authority as of one who had full experience of it already in the former Carlist war, more than thirty-two years ago. The correspondent says that, having just read the flaming accounts officially communicated everywhere throughout Spain of the great battle of Oropesa, and besides the telegrams by which the Flibra agency flashed it about everywhere, he thought it had really been a great affair, a glorious triumph, a settler. I shall now transcribe faithfully his own words, only putting them into English:

"I had just written to you," (he says to the editor of the paper) "even making some reserves of my own, that the Carlist General don Eustacio de Rada seemed to have been beaten. But a quarter of an hour after the post had left, I met with a certain Liberal Colonel, who, in a few days is going to take the command of a flying column, a very intelligent man, and one whose moustache, now white, was often seen very close by the Carlists when it was black, in the times of the first Don Carlos. He saluted me with one of those graceful manners which of the old Spanish courtesy has the secret, and going straight to him I said: 'So, my Colonel, we have beaten Senor Rada's troops; and they had to disperse and fly toward the French frontier?' Hearing this, the Colonel laughed outright, and then said, 'Yes, yes, those things are printed and published, but believe not a word of it. The Carlists always fly before our columns, but that is a mere manoeuvre. It is the most ordinary and the most dangerous of their manoeuvres, and that gives us the greatest trouble. I can assure you that the *cafe-ville* spoken of has not been beaten. No serious combat has taken place as yet in Navarre, where preparatory operations only have as yet been made, where the troops are absolutely surrounded by enemies, where every man capable of bearing arms is enlisted in the bands of the insurgents, where all the rest of the population is against us. All those flights spoken of are voluntary flights; flights organized, ordered beforehand, and methodically executed. 'When the troops meet with a detachment of *guerrilleros* a few musket shots are exchanged, when we generally suffer more than the insurgents, because we are more uncovered. But the soldiers are disciplined; if the band would wait for them firmly they would easily destroy it. We rush to the attack, and the band immediately disperses and gets off in all directions; ten men take this path, twenty enter the hollow wood, others conceal themselves behind the rocks. What is to be done? Who must we pursue? If on our part we disperse, we risk being destroyed in detail in well contrived ambuscades. We are forced to reunite, and wait for better opportunity. As for them who fly, they all know the point of reunion, which has been fixed beforehand, and the ways leading thereto. They concentrate there, to begin again the same operation at some other point of the march of our columns. The talent of their chiefs consists in forming ambuscades in places most convenient for the flight and in choosing the points of reunion. As for us, it is required that, by well combined marches, and tracking manoeuvres, we may bring the bands into places where they may be forced to accept the battle. But this is not possible yet at this moment in Navarre. Do not believe, therefore, what you see in our journals; be well convinced that, in these mountain wars, the more beaten are not always those who run away."

I recommend this little discourse to your readers; it can assist them in appreciating the

## Spirit of the Press.

## THE INDIANS.

WE give, to-day, the first of the series of articles on the Red Men, which the great Jesuit Missionary, Father de Smet, whose knowledge of that unfortunate race is so extensive and varied, has promised to prepare for us. They will appear as frequently as Father de Smet's health and labors will permit. This paper, with which the series begins, was originally written for a Belgian periodical, *Precis Historiques*, but it has never appeared in this country, and it has been translated specially by Father de Smet for the *Catholic Review*.

UNIVERSITY OF ST. LOUIS, Nov., 1857.

REVEREND AND DEAR FATHER:—On previous occasions I have given you some idea of the condition of the Indians. But I can not refrain from referring to it again, and presenting you with a picture of what is daily taking place in that portion of this vast country where the children of the forest are still to be found—although one nation after another is rapidly disappearing, a natural consequence of the line of conduct pursued toward them by the whites. I will conclude with one incident chosen out of a thousand, namely the cruel death of a Lenni-Lenape.

In the first place I will lay before you the statement contained in the last annual report (1856) of the Secretary of the Interior, R. McClelland: "Of the strength, the domestic and social affections of the Indians, the depth of their gratitude and attachment to those from whom they have received benefits, and by whom they have been treated with kindness and humanity, the public hear little or nothing. Hence it is that they have been heretofore left comparatively unprotected from violence and wrong inflicted by unprincipled white men, under the influence of unbridled passion, or in the pursuit of their own venal ends. By such men, unworthy of the name, they are often cruelly beaten when unprotected, and not infrequently shot down, when defenceless, in mere wantonness. The bloody revenge which sometimes follows becomes the general theme, unaccompanied with the circumstances of cruel provocation with which it is born. A border warfare sprung up between the pioneer settlers (who are really trespassers on their lands) and the tribe, and the strong arm of the Government being invoked for their protection, wars take place, which are carried on at much expense and at the cost of many valuable lives, retarding the progress of our people, by rendering the condition of the settlers insecure, and closing, perhaps, with the annihilation of almost entire tribes. This process of the destruction of a people of whom Providence has given us the guardianship, originating in such causes, is unworthy of the civilization of the age in which we live, and revolting to every sentiment of humanity."

The history of the red man, the inhabitant of the forest and the plain, the wrongs that have been done him, the resentment which these wrongs have kindled in his breast, the fatal and inevitable destiny that pursues him, touch all just and merciful hearts, and wring from them tears of pity. The immense region which he formerly occupied is rapidly filling with white men of European races. But 3,000,000 when they shook of the yoke of the mother country, they have increased to 27,000,000, and before the end of the present century, this figure will be more than tripled. If we consider the astounding rapidity with which everything progresses on this continent, we can not but acknowledge that, if events take their natural course, the Indian must succumb, and that the time is fast approaching when his race will be entirely exterminated. At the same time, we must confess that this is a cruel fate. It seems that evident the American Indian can never conform to the laws and customs of modern civilization. His independent and restless nature revolts against all restraint. In proportion, therefore, as the white man extends his dominion, the Indian tribes will gradually die out. The tides of European emigration follow each other like the waves of the sea; they must roll onward further and further into the wilderness, until the entire land is covered.

The valor of King Phillip of Pokanoket; the eloquence of Red Jacket; the indomitable resistance of Tecumseh; the injuries and wrongs inflicted on Osceola; the heroism of Logan, the friend of the whites, plunged into mourning at the sight of the infamous massacre of his wife and children; the noble resignation of the Patriarch of the Foxes; the devotion of Pocahontas, and the virtues of Catharine Tegahkonita, the illustrious Iroquois virgin—these belong to history, and have served as themes for our greatest orators and poets; but millions of others, whose hearts were as warmly attached to their homes and the graves of their fathers, have passed into oblivion, and no pen has perpetuated the memory of their misfortunes and of their noble efforts to defend their lands. On these primitive inhabitants of this beautiful country, the execrations of an unjust and cruel world have been plentifully showered. They have been styled savages, pitiless, vindictive, sanguinary. But have they not been often surpassed by white men in bloodthirstiness, cruelty and oppression of the weak? When the Indians see their homes pass by fraud and violence into the hands of their pale-faced neighbors, when they behold the whites become a powerful nation, while they themselves melt away before them as the snow melts beneath the rays of the ascending sun; when their weakened tribes are driven from the hunting grounds which the bounty of the Great Spirit bestowed upon them, and in which repose the ashes of their fathers; when they are forced to abandon the green and smiling plains where now herds of wild animals pasture, but which the plough will soon furrow; when they must bid farewell to the majestic rocks, ancient forests and peaceful groves, over which the white man comes, axe and hammer in hand, to assert his dominion—is it wonderful that, in their despair, they yield to the impulses of their wild and excitable nature, and commit excesses which rebound with redoubled violence on their own heads? To speak of the thousand conquests of the whites would be but repeating a thousand times the history of their first arrival on American soil, and of acts of injustice and cruelty each blacker than the other. It is sad to see the Indian graves rapidly disappearing before the plough; with them perish the last monuments of the braves who died fighting for their homes.

Piratowing, accompanied by his wife, his two children, his widowed sister and her son, a boy of nineteen, left their peaceful dwellings, situated in a noble forest on the banks of a clear river. Piratowing was the chief of the Lenni-Lennapes. The whites were disputing with the Indians every foot of ground on the western frontier, and anxious for the interests of his tribe, he had resolved to seek an interview with his great father, the President of the United States. For this purpose he had undertaken the long and dangerous journey from his home in the wilderness to the city of Washington. Steamboats being as

yet unknown in that section of the country, Piratowing, with his little band, embarked in a pirogue, or boat made by hollowing out the trunk of a tree, about thirty feet long. We may form some idea of their courage when we remember that at that time it required one or two months to accomplish the journey they had undertaken.

Anxiously and cautiously they descended the broad Missouri, keeping out in the middle of the river, for the double purpose of profiting by its rapid current, and of escaping molestation from the hostile Indians who might be lying in wait for prey in the thick forests along its banks. The sun rose and set many successive days, during which no serious accident had occurred, nor had anything arrested their journey. They had already crossed the frontier of the great battle-field where wild and undisciplined valor strives incessantly and gallantly to check the advance of an usurping civilization. Piratowing no longer feared murderous shots from the shore; he no longer listened anxiously to the sounds that fell on his ear from time to time, lest they should prove to be the footsteps of invisible and ambushed enemies. He was the friend of the whites, and journeying to visit his great father, the President. Security naturally produced relaxation of vigilance and precaution. Toward the close of a beautiful and pleasant day, the tired arms of the rowers had need of rest, and they drew in their oars. The pirogue continued to glide quietly down the river, until Piratowing, observing a favorable place to pass the night, said to his nephew: "Wabiechinaka, let us land at the extremity of yonder point where the fine thicket before us terminates. We will fasten the canoe to that old sycamore which stretches its long branches over the water, and pass the night on shore under its foliage." "The place is well chosen," replied Wabiechinaka. "We will secure the pirogue, and then, while my uncle selects the camping-ground, I will kill a roe-buck or a turkey for our supper. Game seems to be plentiful in this region, for throughout this lovely day I have noticed it in abundance on the river bank."

The canoe was immediately turned in the direction of the point. They were within fifty rods of it when the crackling of a dry branch attracted their attention, and looking toward the place whence the noise proceeded, they beheld an armed band of twenty whites rushing from behind the point and shouting: "Death to the savages!" The canoe tacked in all haste, but before they had time to gain the middle of the river the report of twenty muskets broke the silence of the vast solitude, and a hail of bullets was showered on the pirogue. Young Wabiechinaka, had sprung from his feet at the first alarm, his trusty weapon in his hand; he fired almost instantaneously with the aggressors, taking aim at him who seemed to direct the attack, and the rash white man and the young brave both fell at the same moment, each mortally wounded. The weeping Indian mother supported the head of her son, from whose breast the blood flowed in streams. The dying youth cast upon her a glance of filial affection, then turned his eyes upon the chief, his uncle, whispering with his last breath a few words of consolation and encouragement. A moment later, recommending himself to the Great Spirit and to his *Mantous*, he expired.

Night had enveloped the pirogue in its sombre mantle; the current had carried it far from the inhospitable and fatal point. The chief, wrapped in the most profound silence, sought to gain the shore at some place favorable for disembarking. In spite of the darkness, he discovered at the foot of a high and rocky bank a dense thicket of hazel and wild apple-trees wreathed with vines. It offered him what he sought, namely, a secure night encampment and a safe resting-place for the noble dead. A little fire was soon kindled, and the mourners partook in haste of a sorrowful and humble repast. Then on the soil, once the Red Man's, but now usurped by the whites, they dug a grave for the mortal remains of the young Wabiechinaka, and watched beside it during the remainder of the night with bitter sighs and tears. Picture to yourself that group plunged in the deepest grief, and saddened still more by the darkness that reigned around. For the lonely family of the Lenni-Lenapies, that was indeed a frightful night, filled to overflowing with anguish and sorrow. Who can describe the profound affliction of the poor mother? She bathed with her tears the body of her only and cherished son, her sole consolation and her last stay, her dear and noble Wabiechinaka, torn so pitilessly from her by a barbarous and infamous hand.

As soon as daylight began to dawn, Piratowing assisted the mother to roll a great stone over the solitary grave to protect it from the wolves and other carnivorous animals, and to serve as a monument to the departed. By sunrise the little band was again on the way with hearts broken by the event of the preceding night, but sustained by a faint gleam of hope for the future. The journey was long, dangerous and fatiguing. Piratowing was fortunate enough to see his great father, and after treating with him of the affairs of his tribe, he related to him his own misfortunes. He was well received and kindly treated in the capital. Comforted and loaded with presents, he resumed his journey and finally regained his safety his home in the wilderness.

Many years after the events related above, a venerable old man, with snow-white hair and bowed with age, stood beside that simple funeral stone on the river shore. The mound so hastily raised over the grave of Wabiechinaka had entirely disappeared. A tear moistened the eyes of Piratowing—for it was he—as he related the sad story to his grandson, and his lips trembled as he finished the narration with these words: "O Shemoka, O Shemoka, ugh nega?" (O white man, white man, thou hast treated us with great injustice.)

Wabiechinaka's bones were then carefully disinterred and placed in a leather bag. On his return home, the venerable old chief laid them again to rest, side by side with the ashes of the beloved father whom Wabiechinaka had gone to rejoin in the land of souls. Shortly after the fulfillment of this last pious duty, Piratowing died, lamented by all his tribe.

Recommending the unfortunate Indians to your prayers and holy sacrifices, I have the honor to remain, with the most profound respect,

Reverend and dear father,  
R. Vestre, servus in Christo,  
P. J. DE SMET, S.J.

## THE ITALIAN CATHOLICS AND THE MUNICIPAL FRANCHISE.

THE dangers to faith and morals that are continually increasing under the excommunicated Government of the usurpation in Italy have, at length, caused the Catholics to adopt measures which, without being, in any way, derogatory to the position which they have always firmly maintained, yet constitute a marked and important step in the Catholic policy. Ever since the beginning of the deplorable events which have, for the present, accomplished themselves in the Italian Peninsula, the Catholics, oppressed by the violence of the

Piedmontese invaders and their abettors, have, in the circumstances in which they have been placed, sought in abstention from the sham plebiscites of the revolutionary Government the only fitting protest against the triumphant evils of the time. All elections of a political character naturally fall under the same rule as the so-called plebiscites. No Roman especially, who respected his conscience, could take part in proceedings which would have implied that any kind of legitimate and constitutional right attached to the sway of the Government which has usurped the rights of the Holy See. As a consequence, the "Parliamentary elections" have always presented one of the most ludicrous instances of unreality which it is possible to conceive. It is true that, with all their talk about popular sovereignty and the sovereign people, the advisers of King Victor Emmanuel have never ventured to apply any of those fine theories of universal suffrage, which, it is well known, would have resulted in the overwhelming defeat of the invading Government. On the contrary, there is no more carefully packed electoral list in the world than in "free" and "united" Italy. Among the twenty-five millions of Italians, hardly two hundred thousand have been entrusted with the Parliamentary franchise. Even of this trifling number, however, not one hundred thousand ever go to the polls. Nor can there be any doubt that the profound contempt with which the vast bulk of the respectable classes regard everything connected with the blood-and-fraud-built work of Cavour and Garibaldi, is the main cause of such a hopeless failure. Of course, these facts are unknown to the enlightened Protestants of Great Britain, some of whose newspapers have refused to see anything but the brightest prospects for Italy, although the Italian debt has been quintupled, although taxation has been doubled, and every jail has been full of political but empty of criminal prisoners—the latter being properly left at liberty to compose the plebiscites of the "regenerated" Italian kingdom.

But though the Catholics have held indignantly aloof from the political arena, and have even abstained from any interference even in those local and municipal elections which have nothing to do with politics proper, it has been long felt that with regard to the latter class of elections the policy of abstention might well be discontinued. At municipal elections there is no oath to be taken to the usurper. There is no reference whatever, in fact, to the usurpation. "United Italy" never comes into question. It is solely Florentine affairs at Florence, Neapolitan affairs at Naples, Roman affairs at Rome, that form the subject of the deliberations of the local councils. At the same time, these local affairs are, to a large extent, of the most important description. It is not too much to say that the most vital interests of religion, the education of the young, the undisturbed exercise of Catholic worship, are almost absolutely dependent upon the character of the municipal council. An infidel town council can hinder, to the most disastrous extent, the exercise of every Catholic liberty, and, unfortunately, but not unnaturally, the continued abstention of the Catholic population has allowed the nominees of the secret societies to seize on the municipal councils to a degree which shows no tendency to diminish. Under these circumstances, it is not a matter of surprise that the Holy Father, in that great solicitude for his Italian flock which has always distinguished his Pontificate, has deemed that the unchecked reign of license and disbelief has lasted sufficiently long, and that the time has come for the Catholic laity and clergy to exert themselves to stem the ever-rising tide of corruption with which the Piedmontese usurpation has deluged Italy. The laity and clergy have been accordingly authorized by the voice of Pope Pius himself to take part, for the future, in the municipal elections, so that, pending the time when the deliverance of Italy may be accomplished, some barrier may be raised in a manner not forbidden by Catholic principle against the infidelity of the day. At the same time that religious interests are at stake, it must not be forgotten that the widespread misery of the poor people, and the burthen of the frightful and unprecedented taxation, may be sensibly alleviated by just and honest municipal councils. The reckless waste of the revolution can only be moderated by the influences which have always opposed the revolution; and it is not only in the spiritual, but in the temporal, interests of Italy that the cooperation of all good Catholics in the sphere that is open to them may be of advantage.

As might have been expected from the usual intelligence displayed by the anti-Catholic press in Italian affairs, the resolution of the Italian Catholics to exercise the municipal franchise has been represented as tantamount to a participation in political elections, which could alone import any recognition even of the *de facto* authority of the usurping Government. Because the Catholics are about to try to elect Catholic municipal councillors and officials, they are represented to have become reconciled to the rule of injustice, tyranny and sacrilege. It is, however, useless to attempt to enlighten willful blindness, and the revolutionary press may be trusted to go on uttering fiction instead of the truth.

In conclusion, we have but to say that, at the approaching municipal elections of the 28th instant, in Rome at least, Catholics need not be disappointed if full success does not at once attend the efforts of the Catholic committees. In Rome, especially, it has been the object of the usurpation to place the municipal franchise in the hands of the persons and classes among whom "Liberalism" is believed to be the prevailing opinion. It is possible indeed that, looking to the almost unanimous detestation in which the Romans regard the foreign

rule that has been imposed upon them, the vote may be preponderatingly Catholic in spite of all precautions. It must be remembered, however, that whereas the total body of voters does not exceed 11,000, no less than 4,000 of these are the employés and adventurers who have entered along with the Piedmontese occupation; and, moreover, that any change can only be gradual, as the present elections will fill up only twelve out of the sixty seats in the municipal council.—*London Tablet*.

## AUDIENCE OF THE FOREIGN COLLEGES.

ON the 3d instant, the Holy Father gave audience to the members of the Foreign Colleges established in Rome, comprising the North American College, the South American, the French, the Belgian, the Austro-Hungarian, the Greek, the English, the Irish and the Scotch Colleges, also the International College of the Propaganda. In reply to a beautiful address, read by the Rector of the Scotch College, the Pope spoke as follows:

We have been told that we must hope with a hope that shall not be disappointed, for it is founded on God—hope one day to sing with truth, *Inducere vestimenta glorie tuae, captiva filia Sion*: "Put on thy glorious apparel, O captive daughter of Sion." That is what the Rector of the College of Scotland has told us. He relies on the protection of St. Margaret, one of the patron saints of Scotland; and he looks forward to the happy day when we shall see to our souls' joy, this Rome, the Capital of the Catholic world, put off its disguise of derision and of error, its streets cleansed of so much defilement and sin, and itself restored to what it has been and what it shall be to the end of time, the Capital of the Catholic world, resplendent with virtue, with glory and spiritual power.

My dear children, to obtain all this, you must go on doing what you are doing—praying to God, who holds in His hands the destiny of all generations, that He would be pleased to grant our desires. Go on reminding Jesus Christ of the words He has spoken, and in which He tells us He is ever ready to give. He has said in a parable: "What earthly father, if his son ask bread, will give him a stone? What earthly father, if his son ask a fish, will give him a serpent? Lastly, what earthly father, if his son ask an egg, will give him a scorpion?"

Such words as these of Jesus Christ, dear children, ought to give us joy. In these three symbols, we find faith, hope and charity. Do you know from whom I have that? From an Englishman, the Venerable Bede. He teaches me that bread means charity. Bread is the most necessary of all things; so is charity. It has become a proverb—though I know not how it is expressed in your different languages—as needful as daily bread. Therefore, as bread is the most necessary of all food, as faith is first in the moral order, so is charity the first of all the virtues.

Fish, then, means faith. How so? Because fish live in deep sea, and when the winds blow, and the tempests rage, and the fierce billows mount up to the clouds, then the fishes are not frightened; they only swim the deeper, and they care naught for the fierce billows, the tempests, or the winds, blow them from what quarter they may.

So it is with faith. We live in times when faith is assailed by the treachery of the wicked, by the weakness of fools, and by the sophistry of infidels. Let us keep firm, so that we may avoid shipwreck on that rock of our salvation, for without faith, it is impossible to please God. Let us hold firmly to that anchor of faith which will save us in the midst of the tempests and convulsions by which we are surrounded.

Lastly, the egg is the symbol of hope, because the egg contains the embryo of future life. Hope on, then, dear children, and pray to God always. Pray with humility, with constancy, with resignation, that He may keep you firm and assured in faith, in hope, and in charity. Then you will see that the triumph will soon arrive. We know that the earthly triumphs of the Church are not for her to go up crowned to the Capitol. No, the Church's triumphs are the conversion of sinners, the spread of the Catholic religion, the blessing of God, the holy lives of the clergy, the good example of the laity. And you, too, young as you are, may become an example to all by your saintly lives.

These are the Church's triumphs, and they are brought about by Almighty God through persecution. By means of persecution the good redouble their strength and courage. That is why God takes in hand the wine that is to purify His Church; to purify even those within the Church, but who are sick, to make her more beautiful, more steadfast, more mighty for good. See, then, dear children, what you have to do; and, in order that you may be enabled to do it, I give you my benediction. May it give you strength and courage to put in practice the short instructions that I have given you. Also recommend the Pope to Almighty God; recommend to God your respective nations; recommend to Him, Germany, of which I spoke the other day, and about which I desire not to speak again because it has disquieted some. Such disquietudes are, however, needless, for I shall always say and say again the same things, without regard to the angry feelings I may rouse.

I shall speak no more about France, nor about England, nor about any of your other countries; but I pray for all; for the Protestants that they may be converted, for sinful Catholics that they may repent—for all who want my prayers. Do you on your part pray, also, for the same objects.

May God bless you, dear children; may He bless you in body, and grant you health and strength to labor in the Lord's vineyard, and make it fruitful. May He bless you in soul, and grant you His Holy Spirit, that you may spread the true faith in the world with firmness and constancy, with prudence and with courage.

Never lose an opportunity of saying a word that may stir up the fervor of your friends and relatives to do the works of Christianity; those works which proceed from the source of all good, and which are inspired by faith, hope and charity. So, at the close of your mortal life, you shall be found worthy to render up your soul into the hands of God, and to bless and praise Him for all eternity.

*Benedictio, etc.*

THE missionary care of the Indians, on the Fort Hall Reservation, has been restored to the Catholics, at the request of Father Mesplie, supported by petition.

It is proposed to invite the ex-Emperor and Empress of the French to the Dublin Exhibition, on the 15th of August, the Emperor's *fête* day.

THE death of Mgr. the Bishop of Madrid, took place recently, at the Spanish capital.

# The Catholic Guardian

FRANCIS DILLON EAGAN, Editor.

"WHOSOEVER WILL BE SAVED, BEFORE ALL THINGS IT IS NECESSARY THAT HE HOLD THE CATHOLIC FAITH, WHICH FAITH, EXCEPT EVERY ONE DOETH HOLD ENTIRE AND INVIOLE, WITHOUT DOUBT HE SHALL PERISH EVERLASTINGLY. THIS IS THE CATHOLIC FAITH WHICH EXCEPT EVERY ONE BELIEVES FAITHFULLY AND STEADFASTLY, HE CANNOT BE SAVED."—Creed of St. Athanasius.

## CALENDAR FOR THE WEEK.

Day of Month	Day of Week	AUGUST.	Color.	Office.
11	Su	12th Sunday after Pentecost. g. less, and compl. of R. Oct., and SS. Tiburtius and Susanna, M., in L. and M. Vesp. of foll. com. of Oct., and prec.	s. d.	
12	Mo	St. Clara, V., Com. of Oct., in L. and M. In 2 W. Vesp. com. of Oct., and SS. Hippolytus and Agapitus, M.	s. d.	
13	Tu	Of Octave, g. less, and compl. of SS. Hippolytus and Agapitus, M., in L. and M. In 2 Vesp. com. of St. Eusebius, C.	s. d.	
14	We	Of Octave, g. less, compl. of Vigil and St. Eusebius, C., in L. and M. Mass of Vigil. Vesp. of foll.	s. d.	
15	Th	Assumption, B. V. M. In 2 Vesp. com. of foll. W. Fr. St. Hyacinth, C. Com. of 2 Oct. in L. and M. Vesp. from ch. of foll. com. prec. and Oct.	W. d.	
16	Fr	Oct. of St. Laurence, M. Vesp. of foll. com. of R. d.		
17	Sa	Oct. of St. Laurence, M. Vesp. of foll. com. of R. prec. Sund. Oct. and St. Agapitus, M.		

## THE VOICE OF THE HOLY FATHER.

"PROVIDENCE SEEMS TO HAVE GIVEN, IN OUR DAY, A GREAT MISSION TO THE CATHOLIC PRESS. IT IS FOR IT TO PRESERVE THE PRINCIPLES OF ORDER AND OF FAITH, WHERE THEY STILL PREVALE, AND TO PROPAGATE THEM WHERE IMPURITY AND COLD INDIFFERENCE HAVE CAUSED THEM TO BE FORGOTTEN." — Letter of Pope Pius IX, in 1851.

"We urgently beseech you to assist, with all good will and favor, those men who, animated with spirit and possessed of sufficient learning, are laboring and publishing books and journals for the defense and propagation of Catholic doctrine." — Encyclical of Pope Pius IX, in 1853.

"Leave nothing untried by which our holy religion and its salutary teachings may more increase in the United States, and unhappy wanderers may return to the safe path." — Letter from Pope Pius IX, to the prelates of the United States, in 1855.

## A CARD FROM THE ARCHBISHOP.

TO THE REVEREND CLERGY AND LAITY OF THE ARCHDIOCESE OF SAN FRANCISCO :

Many of you have already learned, no doubt with pleasure, that FRANCIS DILLON EAGAN, for many years a minister of the Protestant Episcopal Church, has lately renounced Protestantism and embraced the Catholic Faith. In a public lecture here, he, in eloquent terms, gave his reasons for such a step. DR. EAGAN has resolved to devote all his energies and abilities to the cause of our holy Religion, and to the spread of Catholic doctrine; and to this end he has started a paper, THE CATHOLIC GUARDIAN, to be devoted exclusively to Catholic interests. As its Editor, he proposes to visit the several parishes of the Archdiocese, and expects the co-operation and assistance of the Catholic clergy and laity.

I am sure you will give him a hearty welcome, and render him every assistance in your power to get a large number of subscribers, which alone can make the new paper a success.

JOSEPH SADOC ALEMANY,  
ARCHBISHOP OF SAN FRANCISCO.

SATURDAY, AUGUST 10, 1872.

## BISMARCK AND THE JESUITS.

GERMANY is beginning to view, with alarm, the effects of the tyrannous and proscriptive policy of the statesman Bismarck. Her people are quitting the shores of their fatherland in unprecedented numbers, daily, to seek, in another clime, that civil liberty and freedom of conscience and opinion which are denied to them at home. So great is the exodus that measures are contemplated by the Government to check its further growth, lest whole districts of the country, becoming depopulated, should be reduced to decay and ruin.

There must be some other reason for this extraordinary increase in emigration than the inducements offered by the new and rich country to which these thrifty Germans are coming. There have been no recent developments in America that can account for this movement hitherward; and the advantages which we offer to the immigrant have long been known among the intelligent peasant and middle classes of Germans, who form the bulk of the new immigration.

We need not, then, look here for an explanation of the matter. The cause of the self-expatriation of so many thousands of the German people is to be found by inquiring into the condition of political affairs in the German Empire. That unification of kindred peoples which was the ulterior object of the sagacious Chancellor of King William, and which resulted from the successful event of the Franco-German War, has not brought as much contentment and prosperity to the peasant as it has power to the prince; although it was the delusive hope, held out by the latter, of increased general freedom and larger personal liberty that moved the people of Germany to consent with such apparent unanimity to the surrender of their local governments and the consolidation of all civil authority in one strong imperial State.

The fond and foolish Germans are having a rude awakening of their deceitful slumbers, and are realizing how greatly they erred in submitting to the mesmerism of their adored minister while they had the power to resist him. Now he has them subject to his iron will, and they have no choice but to remain and suffer, or leave their native land, with many

sacrifices of fortune and affection, to seek, in a far distant country, the rights and privileges of which their government has robbed them.

These, however, are voluntary exiles that we have been referring to; there are others consigned to banishment by the brutal Pomeranian, whose unjust treatment appeals to the whole civilized world for a condemnation, which that world is sometime tardy in bestowing on the head of the great and powerful.

In the conflict with France, no portion of the whole German people were more loyal, more devoted, more daring, or more successful on the field of battle than the Roman Catholic troops. They spared no effort, halted at no peril, relaxed no energy, in the achievement of German unity and the placing of the Imperial diadem on the brow of the sanctimonious Braddenburg. Had they shown, as they might have shown, reluctance in entering into the alliance with Protestant Prussia against Catholic France, the issue of that conflict would have been far different, and far less fame would have been the portion of the Minister of King William. Indeed, Napoleon's confident assurance of a triumphant and decisive campaign was based on the presumed hostility of the independent Catholic States of Germany to the aggressive movements of Prussia; but, he little knew the staunchly loyal and thoroughly patriotic nature of the German Catholic, whose nature, strengthened by his religious spirit, knows no political lines of demarcation when the common country is assailed by an invading foe at any point.

Bismarck's cunning, which had not then deserted him, taught him that he could reckon with safety upon the aid of the Catholics in all the States of Germany; and, as the issue proved, he did not reckon without his host; for Catholic blood mingled with Protestant blood on every battle-field of the war, and Catholic prayers of thanksgiving and joy went up from every cathedral, church, and chapel in the whole German land.

And what have we for all this display of patriotism and virtue? Why, this same Bismarck, who could not too profusely express his thanks to his Catholic subjects, and to whose dictation King William sent a letter of sympathy to the Head of the Church, has begun a system of blind persecution against those very Catholics but for whose aid he would not to-day have a title of his power, and certainly no power to persecute them outside of his Kingdom of Prussia. And, like all tyrants who have opened war upon the Church, he aims his blows at what he conceives to be the strongest citadel of Catholic strength—the Order of Jesuits. Here, again, we have an example of his base ingratitude; for we read that two hundred decorations were won by members of this very same society for courage and devotion exhibited in the face of the enemy on the fields of those victories that made Bismarck so potent in Imperial Germany.

Now these Jesuits are banished and their property confiscated because they are disloyal, forsooth; but, in the supreme peri that impended over their country, in the hour of danger and darkest gloom, they were "truly loyal" men, and chosen from thousands to receive the mark of commendation and gratitude for their heroic actions.

Whenever the enemies of Christianity seek its subversion, their first assault is aimed at the Jesuits; and it is with non-Catholics, who are not strongly prejudiced, a matter of wonder why this should be the fact. The reason given by the persecutor is, that the Jesuit is a dangerous intriguer against the State, and by nature, and education, a crafty and subtle emissary of the Catholic Church, which seeks the subordination of every civil power to its dominion, and finds its trustiest and most skillful agent in the disciple of Loyola.

If Catholics are asked to give an off-hand answer to the wandering inquirer, they say that the Jesuits are always selected as the prime objective point of persecution, because they are among the most fearless and truest of the defenders of the faith of Christ, and the firmest friends of that real liberty which it is the design of their traducers and persecutors to overthrow. Following the standard of the cross, and subverting without murmur to the sorest privation, suffering, and even to martyrdom, they have in the service of their Divine Master, and in the cause of true humanity, traversed every region of the habitable globe, and sown the seeds of Christian knowledge and morals where no warrior, with banners and drums and all the horrid machinery of war, ever dared to tread. In the blood of its members has the seed of this Order been sown, and it has germinated, grown, and flourished in spite of persecution, revilement, calumny and martyrdom.

In Japan, China, India, Africa, Canada, in the valley of the Mississippi, on the plains of Mexico, and elsewhere, among the most savage and barbarous tribes, they have spread the Gospel of Peace, with no shield but their crucifix, no armor but their faith. In our own favored land of California, three-quarters of a century before the lust of gold had drawn hundreds of thousands to our shores, the Jesuit had come to convert the untutored Indian, and had established missions, and given instruction to thousands, fired by no ambition save the salvation of souls and the obtainment of that treasure which is laid up in Heaven for such as they.

Such are the "dangerous intriguers" whom Bismarck has banished from his Empire. These men inspire no dread in the hearts of the enlightened non-Catholic American; they flourish and grow strong on freedom's soil, because they are the friends and supporters of freedom everywhere. Devoting their lives without material aspirations or worldly hopes to the education of youth; learned, pious, self-abnegatory, they make good citizens themselves, and train up those intrusted to them to the highest conception of citizenship and the love of God and country.

Thousands of intelligent men outside of the fold of Peter recognize this truth, and therefore commit the education of their children to these priests, and never without beneficial results, and always without interference with their denominational views. We leave it to the sober judgment of the American people if Bismarck has dealt justly with such men as we have described.

## TWO "OLD CATHOLIC" LEADERS IMPRISONED FOR OBSCENITY.

THE Abbé Junqua and Canon Moulis, the two priests in France who almost alone among the forty thousand French clergy, have rebelled against the Vatican Council, and who, on that account, have been held up to public esteem as great reformers and martyrs, have just been convicted by the tribunals for publishing a novel of obscene and scandalous character, and condemned to two years, imprisonment. The Westminster Gazette says:

The prosecution was instituted on the ground of offense against public morality, and the evidence was conclusive as to the immoral and scandalous character of the novel, entitled *Mystères d'un Ecclésie*, written conjointly by Canon Moulis and Abbé Junqua, and published in a newspaper of Bordeaux. Scenes were read from this obscene publication which, as the Procureur-General observed, Moulis and Junqua could only have drawn from the experience of their own corrupt lives, and from their own defiled imaginations. The depositions taken before the examining magistrates contained a series of charges involving such acts of gross and public licentiousness against the Abbé Junqua as to preclude further mention. It also came out in evidence that Canon Moulis and Abbé Junqua had been intriguing to obtain from M. Gambetta, and, after the fall of the revolutionary tribune, from M. Jules Simon, a nomination to a bishopric. Bishops were besieged with applications from these two ambitious priests for recommendations and testimonials—but in vain; and, failing in their applications, they sought revenge for their disappointed hopes in publishing, under the form of an obscene novel, a slanderous libel against the Archbishop of Bordeaux, against the entire Episcopate, and against convents and numeraries. It was only when the authorship of the infamous publication was discovered by the police, and when Abbé Junqua and Canon Moulis were prosecuted for an offense against public morality, that these two corrupt, ambitious and unworthy priests discovered that they could not in conscience accept the decrees of the Vatican Council or believe in the Infallibility of the Pope.

This discovery and prosecution led to the first appearance of the Abbé Junqua and Canon Moulis as leaders in France of the "Old Catholic" comedy. Since that time they have been treated as heroes, with the shameless effrontery common to the Protestant press of Europe and America. The Ritualistic papers have been specially proud of Abbé Junqua and Canon Moulis. In almost every issue that has appeared since the defection of these unhappy men, we find some triumphant allusion to the progress of the "Old Catholic" movement, as shown by the conduct, or speeches, or letters of the "two eminent and distinguished members of the French clergy." We are of opinion that the prosecution and conviction of the "two eminent and distinguished" (?) for scandalous immorality ought to be an instructive warning to our Protestant friends against the danger of fraternizing in such eager haste with apostate priests, or of accepting their own account of the reasons of their defection from Catholic unity. A little investigation into such cases will too often lead to the discovery that apostasy or rebellion against the authority of the Church—as in the case before us—can be traced to disappointed ambition, or detected immorality.

## COLLEGE OF NOTRE DAME.

IN the so-called "dark ages" of chivalry, when virtue was worshipped under the banner of Mars, and when every insult offered to her shrine was wiped out in blood, ruthlessly, perhaps, but in accordance with a spirit of strict justice, woman was more honored, and her innocence far more faithfully guarded than in our own days of "commercial progress." In the present civilization, the shadow of the dollar seems to cast a blight upon every holy cause, and every noble impulse. Tennyson recognized this fact when he wrote:

"Whether should I turn to, lighting upon days like these?"

Every door is barred with gold, and open but with golden keys."

Money has done so much to corrupt legislation, that the streets of our large cities are full of temptations. The very air is loaded with moral pestilence; and nowhere is youthful virtue more endangered than amid the bustle and turmoil of the crowded metropolis.

Parents generally recognize this fact, and, with prudent forethought, provide against all evils of this kind, by sending their sons and daughters to colleges and academies situated in some retreat where the young mind may drink deep at the fountain of learning and morality.

Dr. Lucky, the efficient Principal of the State Normal School, in his report to the State Board of Education, strongly recommended the removal of the school from this city to the pleasant groves of San Jose, and his reasons were so forcible and self-evident that the desired change was made.

To the Catholic parent or guardian nothing is more important than the selection of an academy where, in conjunction with the useful arts and sciences, a sound, practical religious education is imparted. Such a one, undoubtedly, should have a record, and a corps of reliable, competent teachers who should devote their whole heart, soul and energy to the noble cause of education. We congratulate the Catholics of the Pacific Coast in possessing such an institution as the College of Notre Dame, for young ladies, San Jose. The College was founded in 1851, incorporated in 1853, and empowered to confer academical honors common to other collegiate institutions of the United States.

The climate of San José, for healthfulness, is unsurpassed, and a better location could not have been

chosen. The buildings are large and commodious, with an abundance of that pleasant "nerve restorative," sunshine and fresh air. They are surrounded by beautiful and extensive grounds.

Under the motherly care of the kind Sisters, the health, improvement and comfort of the pupils is insured.

No better recommendation of its usefulness can be adduced than the fact that on the long list of its graduates may be seen the names of ladies who are an ornament to society, and whose well cultivated minds and refined address are the best evidences of the beneficial influences of Catholic education. The Twenty-second Annual Session will commence on Monday, August 19th, 1872.

We cheerfully recommend the College of Notre Dame to the Catholic parents and guardians of the young ladies of the Pacific Coast.

## THE FESTIVAL AND PICNIC IN AID OF THE CAPUCHIN AND DOMINICAN FATHERS AT THE CITY GARDENS.

ON Thursday, the City Gardens were thronged with the largest assemblage that has ever been seen within its enclosure. It was an universal acknowledgment of sympathy for the exiled priests on behalf of the people of San Francisco of all denominations.

The Pavilion was tastefully decorated with American, Irish and Italian flags, while soft strains of music from the platform enlivened the promenaders. The Bazaars were presided over by those ladies who had kindly volunteered their services for the occasion, and the tables were loaded with articles of *virtu*, diamond rings, gold watches, sewing machines, etc., which will be raffled off this evening. The Bazaar presided over by Miss Harrigan, and decorated with the Irish flag and the picture of Sarsfield, was very much admired. A feature of the occasion, and one that will, no doubt, add largely to the fund, were the ballot-boxes, presided over by Miss Josie Downing, where the ladies were asserting their right of suffrage, by depositing their votes for Greeley and Grant. A portion of the proceeds will be employed in the purchase of a magnificent gold-headed cane, to be presented to the successful candidate. A delegation of the Sarsfield Guard was present, and impressed every one by their soldierly bearing. At 12 m., Mr. D. J. Oliver, President of the day, and the Vice-Presidents took their seats upon the platform, together with several of the exiled fathers and clergy of this city. After a few well-timed remarks by the President, he introduced Rev. Brother Justin, who spoke as follows:

The Franciscan and Dominican and other noble missionaries have been denounced as "lazy monks." If they were "lazy monks" would they have traversed boundless wastes, sandy deserts and rocky mountains, unflinchingly, perseveringly, under the tropic heats and winter snows, to open a path for civilization, and let in the light of the Gospel to unknown and benighted tribes? And this, too, at a time when our present easy modes of travel were unknown. They have been denounced as tools of despots. Were such an accusation true, the vilest, most absolute despots would have protected and encouraged them: for it is a universally recognized truth, that the world loves its own, and they were not men of the world. He said there were men of education, of talent, and ability, who were prostituted themselves to the meanest of falsehoods by asserting that the priests and missionaries of the Catholic Church were enemies of education. If they were enemies of education, they would not have founded the schools, colleges, and institutions of learning, which still remain as standing monuments of their noble labors. The fathers of the church have, in every age, been shining lights in the world of letters and morals.

He mentioned Chrysostom, St. Francis Xavier and others; and in our own times, Father de Smet and the army of missionaries who penetrated into the fastnesses of American wilds and gave a sense of security to the frontier settlers by christianizing the savage Indian. He congratulated the people of California on having as their guests the Franciscan and Capuchin Fathers, who had done so much in opening the wilds of America for settlers. We should be proud to have them among us, to sympathize with them in their exile and to show that we appreciate their self-sacrificing exertions in the cause of truth and enlightenment.

He said we ought to thank God that we live in a country of free institutions, where the sacred truths of religion could be unveiled to the free, broad light of day.

The President of the Day then introduced the Hon. Zach. Montgomery, who said that an unfair advantage had been taken of him. He only intended to speak about five minutes, and he did not think that he had been fairly dealt with in presenting him to address the large concourse of people after such a masterly and eloquent effort as that of Brother Justin. (Applause.)

He alluded, in glowing terms, to the toils of the Franciscan Fathers. He did not believe in the absurd story that Commodore Sir Francis Drake was the first who discovered the harbor of San Francisco. He had been reading Father Gleeson's work on California, and there found indisputable proofs that the harbor of San Francisco had been first entered by the Franciscan Fathers over one hundred years ago. They had first planted the vine, the fig and the olive on our shores, and collected around them the Indians, stocked the Missions with cattle, and made the valleys yield up abundant harvests. Who are better entitled to eat of the fruit of the vine than they who planted it? who to enjoy the fruit and shade of the fig-tree than those who planted the fig-tree? who are better entitled to enjoy the gold of California than they who traversed the rocky, snow-clad summits of the Sierra Nevada, and opened the regions in which to-day the American people are growing wealthy. They had been traduced, but so had the Savio; so had the Brothers of Las Casas, "the saviores of the Indies." He felt proud to-day to welcome them as guests. He said they had been exiled by the strong hand of despotic and ignorant persecution, and had returned here to California, where their fathers planted the vine, fig and olive, and they would find the old adobe, tiled-roofed missions which their fathers had reared, and a country, the way to which their fathers had paved over one hundred years ago.

Mr. Hamill next followed, but on account of our going to press, we regret that we are unable to give a synopsis of his remarks. In our next issue, we hope to be able to give our readers a full report of this grand tribute of the Catholics of San Francisco to those worthy exiled fathers, who are deserving of our warmest sympathies.

## Correspondence.

OUR ROMAN LETTER.

[SPECIAL CORRESPONDENCE OF THE GUARDIAN.]

ROME, July 15th, 1872.

**O**N the 28th of last month, the Pope's faithful army was admitted to an especial audience at the Vatican. To effect this, various of the most distinguished individuals of those brave volunteers came from all parts of the known world, for, after the 20th of September, 1870, it has, as you know, been disbanded. His Holiness said a few words on the occasion, reassuring them of a great victory; that Catholicism would soon report over the dark powers of this world. Later, on the same day, "the pious union of ladies" had an audience, as well as the editor of the *France Nouvelle*. This latter presented the Pope with two volumes most beautifully bound, wherein were written all who were associated to *France Nouvelle*, which, by excellence, represents Catholic France.

The Cardinal-Archbishop of Naples has, in a very long and able letter to the Neapolitans, called upon them to enter the polls for the coming administrative elections of the city. This letter is universally admitted to be a step in the right direction; for it is pretty plain that unless Catholics fight their own battles they will have to go to the wall. Over eight hundred men of position have, already, had their names put down, and the anti-Catholic party is beginning to look rather small. A similar spirit of self-reliance has made the society for Catholic interests, in Rome, fulfill a vow that properly devolved on the municipality. But as this civil body is, at present, made up of Jews and Atheists, so this votive offering finds no favor in their eyes. Last Saturday, therefore, (June 29) the President of the Society for Catholic Interests, Prince Mario Chigi, of Campagnano, with other members of the society, betook themselves to the Vatican Basilica, where, at the entrance of this church, they were met by the Chapter, who escorted them inside the magnificent temple, and accompanied them in splendid procession right up to the tombs of the first Apostles, where a silver chalice of exquisite workmanship and eight large torches of the purest wax were deposited by the Roman Prince. This vow dates its origin as far back as the 23d of September, 1619, and has ever been most faithfully fulfilled by the Roman Municipality, excepting the present one.

At Frascati, small town of seven thousand inhabitants, and about twelve miles from Rome, the revolutionary mob has been guilty of the most outrageous conduct toward the Diocesan Seminary and other houses of different Catholics well known for their steadfast adherence to the Pope's party.

On the night of the 18th of June, a large crowd of the lowest rabble began to raise the most infamous cries against the priests and students of the Seminary, and accompanied these vociferations by missiles against the windows. After which brave performance, they betook themselves before various of the houses of the principal Catholics of the place, continuing the same disgusting uproar; and all this became ten-fold intensified before the dwelling of Mr. Loquenzi. Though the whole town was kept in the greatest possible alarm at the sight of this furious mob, the authorities never interfered—the police and a whole regiment quartered in an appropriated convent kept at home—and this vile mob reviled and routed, having undisputed possession of the whole of Frascati for that night.

On Sunday, (June 30) the Society for Good Works, one of the many ramifications of the "Primary Roman Society for Catholic Interests," led to the Vatican no less than seven thousand persons, all representing the people of Rome. When His Holiness appeared among that vast crowd, a select body of eighty juvenile voices began singing the famous "Pies es Petrus" of Palestrina. The effect was beautiful and many were moved to tears.

The Senator of Rome, the Marquis Cavalletti, the President of the Society, had the extreme honor of accompanying the Holy Father through those magnificent corridors of the "Raphaeli Loggia," where the seven thousand had been arranged. When half-way through this vast but reverent crowd, a little, beautiful Italian girl stood out from amid the throng and recited a piece of poem adapted to the occasion. The effect was wonderful. The Pope was loudly cheered, and having allowed many to kiss his hand, he blessed them. Owing to the extraordinary amount of business the Pope has to go through, no speech was made on this occasion. Later on in the same day, the Pope had again to show himself to the "Daughters of Mary" of San Lorenzo, who had come to express their congratulations to His Holiness for his anniversary to the Pontificate. Each girl had come with an offering in the shape of a dove. Other offerings in money were also made by three other deputations that had come from distant parts of Italy.

On the morning of the 3d inst., after having granted several private audiences to distinguished families, His Holiness admitted to his presence all the parish priests of Rome, a body of men that, for learning, holiness of life and distinction of merits, has not its equal in any other city of the world. Father Cappello Barnabita, parish priest of San Carlo di Catinari, read an eloquent address in the name of all present, and His Holiness spoke as follows: "This new proof of affection and love that this new college of parish priests has given me this morning, gives me more reason than ever to call you "Cooperatores ordinis nostri in Diocesa Romana." May Our Lord and Saviour, Jesus Christ, then keep and make you grow stronger in these sentiments that you have expressed to me. And I say, let Him increase and fortify you in these senti-

ments, because if, on the one hand, the iniquity and malice of men increase, it behooves you, on the other hand, to increase in fervor and become more zealous in your duty to God, and for the salvation of so many souls now thrown amid so many temptations and such a storm of iniquity. And, in very truth, we are in the midst of a fearful tempest, and, at times, we feel as if we should lose our very senses. The violence of the storm and the dread of coming evils, sometimes, make us fear. But it is not so of you, because you know that God has promised that He would be with us even whilst the storm rages around us; and He will always be merciful to us, stretching out His loving and powerful hand to keep us up amid the waves, to save us from the rocks, to defend us from the enemy's crafts, that, in vain, would attempt to bring to ruin this mystical bark of God's Holy Church. We, too, must strive to do our utmost for this Church. In these days, I have been praying to God for an especial object, and in this your assistance can be to me of the greatest importance. I see, very plainly, that our enemies are every day becoming bolder, and we must, indeed, do something and speak out courageously. I, too, have spoken out fearlessly, but if, for the time being, they seem put out a little, after a short time they set to and strive how to undo all the good that we have done by our words or deeds, or in any other manner.

We must, therefore, act efficaciously, vigorously, and fight with courage the battles of the Lord. You see, how even here in Rome, by the assistance of the city corporation, schools of iniquity have been everywhere established; schools where the heart of our youth is corrupted. And to prove to you this, it will be enough to refer to a fact, of which little or no mention has been made, though many know of it. Some days ago, a cardinal, together with a priest, walking along one of the most remote streets of Rome, met with a small cart, with three boys, who had on their caps the distinctive mark of the municipal or governmental schools. The person who was guiding them must have been the master of these three boys, for you saw the stamp of iniquity marked on his forehead. The poor children stood up on their feet, and, young though they were, were not ashamed (a thing unheard of in Rome) to turn toward those ecclesiastics, and shout aloud: "Death to the priests!"—(Anglice, *hang them!*) These are the fatal consequences of an impious system of teaching, that little by little is spreading fast all over this holy city of God—this city, wherein God has made the chief seat of His religion—in this city, where this poor, miserable man that is before you represents the first apostle Peter. Is it possible, I often ask myself, to be so wicked as to allow these abominations to take place in broad daylight? Let us, therefore, do all in our power to prevent all this. Raise aloud your voice against such iniquity, for at times it does good; for I see myself that even a letter frightens them. But much more you can effect by doing all the good that is in your power, and that you can carry out by all lawful means. Meanwhile, to give you a proof of my affection, I will give you my blessing. Take it to your parishioners of this dear city of Rome, that you cherish so ably by charity and zeal. And let this, my blessing, give you courage and strength; to your people let it be a source of consolation, and let it bring light to you all that now move in darkness. And sometimes it does happen that people feel the full weight of these terrible contradictions in which we live—contradictions that we can, in all truth, call infernal. Let this blessing, therefore, enlighten all minds, and let it bind in stronger bonds of unity those who desire and do good. *Vix unita fortior;* and with this blessing let us fight the battles of the Lord, so that we may in very truth live and die in the blessing of God, and be made worthy to bless Him for all eternity—*Benedictio, etc.* The same day, the Catholic Union, of New York, through the Cardinal Prefect, laid at the feet of Pius IX 27,000 francs, in gold.

The North American College, together with the American (Pio Latino) South, the Belgian, the French, the German and Hungarian, the Greek, the English, Irish and Scotch, and the Polish College, had an audience on the 4th instant. Dr. Grant, of the Scotch College, was allowed, on this occasion, to represent all these nationalities, and, by a most eloquent speech, he made known to His Holiness the common sentiments of so many different people. The Pope answered, in a very long speech, in which, if he allowed them to see a glimpse, as it were, of a better day which may soon arise for Rome, he insisted on their praying unceasingly that God may shorten this fearful day of trial through which the Church is at present passing; and he beautifully alluded to those three passages in the Gospel wherein Christ shows us that God must inevitably answer our prayers, provided we turn to Him. "What father is there that, being asked for a loaf, would give his son a stone? or for an egg, would give him a scorpion?" Now, he continued, "the bread, the fish and the egg represent Faith, Hope, and Charity. The fish stands for Faith, the egg points to Hope, and the bread shows us what Charity is."

King Robber and his ministers have made up their minds to hasten on, as much as lies in their power, the law of general expropriation for all religious orders, and this is done out of spite and vengeance for what the Holy Father said in his famous letter to Cardinal Antonelli—a letter that has been sent to all the bishops in the world. This, indeed, would be an irreparable loss; for, even after the restoration of the Pope as the legitimate sovereign of his estates, little or nothing could be recovered of what these religions have taken century upon century to collect. Their manuscripts, their libraries, their pictures, their sacred vestments and

sacred vessels would all be sold to private individuals for a mere trifling—always, as a matter of course, avoiding the Catholic purchaser, as it has been the case with a convent at a sea-port town called Grottamare, belonging to the Capuchins. Gentlemen have tried to buy from the government this convent, but each time they have been quick enough to find out their object; and so, against all justice, have brought forward all sorts of excuses to stop the sale.

## CATHOLIC NEWSPAPERS.

A LETTER from a student of Seton Hall College, now at home on vacation, has been handed to us, by the person to whom it was addressed, from which we extract the following remarks respecting the Catholic papers. We would be very glad to hear from the writer directly. With regard to the several points of his criticism of Catholic papers we have nothing now to say. But we have a few words on the general subject.

Whatever be the merits or faults of the Catholic newspaper press as a whole, it is a matter of surprise to us that it is as vigorous and full of life as it really is. As a general thing, the original matter all comes directly from the pens of its editors. Correspondents furnish them items of local news, church dedications, etc., but do little or nothing in the way of aiding them in the discussion of the questions of the day and the positive exhibition of Catholic principles.

Any one who will take up and examine the New York *Independent*, the *Methodist*, the (Chicago) *Interior*, or other leading Protestant religious newspapers, and compare them with the leading Catholic papers, can not but be struck with the difference. In the one case he will find a number of regular contributors furnishing the largest portion of the leading articles; in the other, he will find that those articles are all from the editorial pen. In other words, four, five, or half a dozen minds, besides those in the office of the paper, are constantly employed in furnishing original articles to the Protestant papers; while those of Catholic journals must be almost entirely spun out of the brains of the editor.

Bearing this fact in view, and that Protestant papers are far better supported than Catholic papers, (with two or three exceptions) it is a matter of surprise to us that the latter are intellectually as able and vigorous as they generally are.

We believe that the conductors of Catholic newspapers generally appreciate the importance of their mission, and have an intelligent comprehension of what it involves, and how its objects can best be accomplished; but we can not say as much for the Catholic public. If Catholics generally would support Catholic journals as they might, and ought, the character of Catholic newspapers would be correspondingly improved. As it is, however, they do not, with a few exceptions, receive one-third the support they should; not because Catholics do not read, as has been erroneously charged upon them, but because so many of them patronize trashy and sensational non-Catholic and secular newspapers. Let Catholics extend to the Catholic press only one-half of the support which Protestant religious papers receive, and they will find them prompt, faithful and efficient in fulfilling their most important mission, as defenders and exponents of Catholic truth.

July 15th, 1872.  
Dear Uncle: \* \* \* \* \* But about the Catholic journals: In my last letter I declared my intention of making a few remarks on that subject. I am not exactly in position now to perform my task, being surrounded by a crowd of officials here in the office of the "Telford Pavement Co." — which officials keep up a continual chat on matters appertaining to stone-breaking and the like—a matter very little calculated to aid the easy flow of thought on such a subject as mine. However, 1st. The Catholic journals in America have, in my opinion, three great functions to discharge. The first and greatest of these is to do all they can to preserve the rising Catholic generation in the faith. To do this they must meet openly and squarely all the objections of modern "liberalism," and plainly inculcate those points of doctrine which are generally attacked by this dangerous "ism." Secondly, it is their duty to expound those points of philosophy which immediately relate to Catholics as citizens of a great nation. This point I find to be sadly neglected—and when I meet with, and study those everlasting principles of morality and civil polity so abundantly found in the works of Catholic philosophers and theologians, such as St. Thomas Aquinas, Suarez, Bellarmine, and numerous others—principles which will never grow old, and which can and should be applied in every age and to every people, I can not but conclude that Catholic journalists are neglecting a great work, whose place can not be supplied by any other known species of editorial writing. These editors may think that this is the business of authors and preachers, but the leather-bound volume with a big title on the back looks too formidable for most readers, and will never find its way into the hands of one-sixth of the readers of Catholic newspapers. But hardly any one is afraid of a newspaper, and when they find those wholsomer doctrines familiarly discussed in its columns, they will come to the conclusion that, after all, such matters are not above their comprehension. In this way a new and powerful department of knowledge, to the common run of readers, would be furnished them at a time when they most stand in need of it.

The third duty of the papers, according to my view, is to stand firmly by the church in its present condition and attitude, not in this cringing, apologetic style, so common among our second-rate journalists, but boldly, and in the spirit in which truth ought always to manifest itself. I would say more on this point, but I find my space pretty nearly filled up. Next time I shall develop it a little further, and enter into a more particular criticism—viewing how the journals in question have acquitted, and are acquitting themselves of the task which must necessarily rest with them to perform. I would like, for my own sake, that I had time to write something more elaborate on this question—but this is a letter, not an essay, and therefore can be more readily excused for any imperfections it may contain.

M. J. B.

A kind word is like a grain of seed dropped into the ground—it springs forth and brings a blessing with it.

## PIO NOVO.

Sedens solitarius benedic et expectat horam in qua  
venit Dominus.—PIUS IX.

Awhile his tem'ral sceptre gone,  
Behold! great Pius sits alone,  
And blesses from St. Peter's throne,  
As calm, he waits the hour  
When the Great Master's Word shall come  
To bid His faithful servant home,  
Or him, triumphant, crown in Rome  
With re-established pow'r.

Immured, as in a felon's cell,  
Though foes, with malice dark and fell,  
Beset him, like fierce fiends of hell,  
They can't subdue him, Never!  
A conscious rectitude sustains  
Christ's Vicar, 'mid insults and chains;  
Firm as the Rock His faith remains,  
And will abide forever.

What though a robber king defile  
With sacrilegious rule, the soil  
Where saints have reigned? though he despoil  
The Spouse's heritage?  
Though Garibaldis Commune horde  
Would raze the City of the Lord,  
Nor stay the unrelenting sword  
For blood of saint or sage?

The faithful know, though long delayed,  
Though vengeance be by mercy stayed.  
Just restitution shall be made—  
God's promise can not fail.

Though skeptics doubt and demons mock,  
Still, "Thou art Peter, on this Rock  
"I build," said Christ, "feed thou my flock,  
Hell's gates shall not prevail."

O Pontiff great! O Pius good!  
Majestic now, in solitude,  
Like some huge tower thou hast stood  
Unmoved 'mid storms that rolled!

While weaker structures, formed of clay,  
Fell, earthward, from the truth away,  
Thy faith, in persecution's day,  
Loomed up like burnished gold!

O thou, the first who e'er attained  
Unto the years that Peter reigned,  
Who knows for what great end ordained  
This special grace to thee?

Thou saint, thou martyr, and thou sage,  
Whose deeds have glorified the age,  
Thy name on hist'r's deathless page  
Is graved indelibly!

DR HERBURN.

## LINKS WITH HEAVEN.

Our God in Heaven, from that holy place,  
To each of us an angel guide has given;  
But mothers of dead children have more grace,—  
For they give angels to their God and Heaven.

How can a mother's heart feel cold and weary  
Knowing her dearer self safe, happy and warm?  
How can she feel her road too dark or dreary,  
Who knows her treasure sheltered from the storm?

How can she sin? Our hearts may be unfeeling,  
Our God forget, our holy Saints defied;  
But can a mother hear her dead child pleading,  
And thrust those little angel hands aside?

Those little hands stretched down to draw her ever  
Nearer to God by mother love:—we all  
Are blind and weak, yet surely she can never,  
With such a stake in Heaven, fail or fall.

She knows that when the mighty angels raise  
Chorus in Heaven, one little silver tone  
Is hers forever, that one little praise,  
One little happy voice, is all her own.

We may not see her sacred crown of honor,  
But all the angels flitting to and fro  
Pause, smiling as they pass—they look upon her  
As mother of an angel whom they know.

One whom they left nestled at Mary's feet—  
The children's place in Heaven—who softly sings  
A little chant to please them, slow and sweet,  
Or, smiling, strokes their little folded wings;

Or gives them Her white lilies or Her beads  
To play with:—yet, in spite of flower or song,  
They often lift a wistful look that pleads  
To ask Her why their mother stays so long.

Then our dear Queen makes answer she will call  
Her very soon; meanwhile they are beguiled  
To wait and listen while She tells them all  
A story of Her Jesus as a child.

Ah, Saints in Heaven may pray with earnest will  
And pity for their weak and erring brothers,  
Yet there is a prayer in Heaven more tender still,—  
The little children pleading for their mothers.

—Adelaide Proctor.

HOW THE ROMISH CHURCH IS TOTTERING TO HER FALL.—As proof conclusive of the decay of the Church of Rome, of which so much is said, in these days of enlightenment, by our Protestant friends, we note the fact that on the 22d, 23d and 24th of June, at St. Patrick's College, Maynooth, Right Rev. Dr. Murray, Bishop of Maitland, raised fifty-eight young men to the holy order of priesthood, and forty-nine to that of deaconship.

A ROMAN CATHOLIC GRAMMAR SCHOOL, it is said, will shortly be established in London, under the head mastership of Monsignor Capel, in whose hands large funds are placed for the purpose by an Anglican layman. The school will gradually be developed into a college for the training of masters for the higher order of middle-class and private educational institutions. A similar establishment will be almost immediately founded by the Franciscans in the outlying northern part of Bayswater, two ladies contributing each £2,000 toward the requisite expenses.

SOME one, feeling that actions are better than words, has said, "We read of the acts of the Apostles, but never of their resolutions."

## THE CATHEDRAL OF COLOGNE.

A ROMANCE OF THE RHINE.

## CHAPTER I.

THE Archbishop Engelberg, surnamed the Holy, about the year 1225, first conceived the idea of building a cathedral; but his successor, Conrad of Hochsteden, determining, about 1247, to put the idea into execution, sent for the first architect of Cologne, and gave him the order to build a monument which should surpass, in religious architecture, the most magnificent buildings then extant. He placed at his disposition, for the purpose, all the treasure of the chapter, one of the richest in the world, and the stone quarries of the Drachenfels of the highest of the seven mountains. So great and important an undertaking might well inspire an artist with the utmost delight; and he to whom the worthy Archbishop addressed himself, left the palace almost doubting the evidence of his senses. He was, however, soon convinced of the truth, for the same day Conrad sent him a bag filled with gold to defray the first expenses.

The architect to whom the generous prelate had addressed himself, was modest as all men of true genius. He, therefore, resolved to visit the most celebrated churches of Germany, France and England, before commencing his own. He went, therefore, to the Archbishop, and asked permission to commence his journey. This was granted on condition that he should return in a year. The artist solicited in vain a few months longer; it was all the delay he could obtain, so desirous was the Archbishop to see his project put into execution.

At the end of the year, the architect returned more undecided than ever. He had quite determined the mythical idea of his work—that is to say, he had resolved that the church should have two towers, to remind the Christian to uplift his two arms toward Heaven; that it should have twelve chapels, in memory of the twelve apostles; that it should be built in the form of a cross, to the end that the faithful should never forget the sign of their redemption; that the choir should be inclined a little more to the right than to the left, because our Savior inclined His head upon His right shoulder in dying; in fine, that the altar should be lighted by three windows, because God is triple, and all light comes from God. But all this might be said to be nothing but the soul of the monument; the body, the form, still remained; that is to say, the visible translation of that religious conception, so powerful in the Middle Ages, which caused whole vegetations of granite to spring up like crops. It was, then, this form which the architect sought for morning and night, at all hours of the day, and in every place that he visited.

One afternoon, ever thinking on his plan, he had, without perceiving it, passed beyond the walls of the city, and reached a part of the public walk called the "French Gate." There, sitting down on a bench, he began, with the end of his cane, to trace upon the sand the facades and profile of a cathedral, but effacing them before they were finished, for all appeared to him mean and incomplete in comparison with the rich monument that the angels had built in his imagination.

At last, after many trials, he had just traced a plan full of grandeur, and which he had already regarded with considerable satisfaction, when he heard behind him a sharp voice, saying:

"Bravo! my friend, that is the church at Strasburg."

The architect turned round, and saw standing behind him, his head almost touching his shoulder, a little old man with a pointed beard, sunken but bright eyes, and a sardonic smile, clothed in a black pourpoint, which clung so closely to his shape that it might be taken for the skin of a negro still thinner than himself, of which he had made himself a garment. The little old man, such as he appeared to our architect, was not one to inspire a lively sympathy; however, as his observation was just, and as the artist perceived that while he thought he had been inventing, memory only had been at work, he made no defense, but answered, sighing, "True! true!" He then effaced his almost completed plan, and commenced another. But hardly had his stick engraved on the soft soil the first lines of another edifice, than the same tart voice, accompanied by the same bitter laugh, cried out:

"Wonderful!—that is the Cathedral of Rheims."

"Yes, yes," murmured the artist. "I had better have remained here and seen nothing, for there is no true inventor but God."

"And Satan," whispered the little old man, in a voice that made the architect tremble.

But as one single and eternal thought absorbed him, he again effaced his unhappy lines, nothing troubled by the metallic sound of the other's voice, and began his task anew. He was thus engaged for a quarter of an hour, gently encouraged by his neighbor's approval, who murmured in his ear—

"Well—very well—perfectly well!"—when he was roused by the sudden exclamation—

"You have traveled much, it appears!"

"Why so?"

"Because, after having traveled Alaska and France, you have returned by way of England."

"Who told you that?"

"The design of that church, which is the design of Canterbury."

The artist gave a profound groan. The criticism of the old man was terrible, but true. He effaced the plan with his foot, and, in a moment of impatience, turned to the little old man, and presenting him his wand—

"Pardieu, my master," said he, "can not you, who are so good a critic, join a little example to precept by showing me in your turn what you can do?"

"Willingly," said the other, taking the stick, with his eternal laugh.

The architect would have given him his place, but he, shaking his head, leaned with one arm upon the shoulder of the artist, and, with the other, without support, and with raised hand, began to trace upon the sand fresh lines, so bold, so correct and so elegant, that the artist cried out:

"Ah! I see we are brothers!"

"Say, rather," replied the little old man, sneeringly, "that I am the master and you are but the scholar!"

"I am quite willing to confess it," answered the artist, with the good faith of genius: "but first, I must see something more than these simple lines. The details are nothing, the whole is all."

"You have something in you—good may yet be made of you," said the little old man—"but at present I do not choose to do anything more."

"Why so?" said the architect.

"Because you might steal my plan."

"Then you also have a cathedral to build?"

"I hope to have one."

"Which?"

"That of Cologne."

"How—mine?"

"Thine?"

"Yes, if you give the plan."

"I will give one."

"And I, also. My Lord Conrad shall choose between the two."

The architect grew pale.

"Ah! ah!" replied the unknown, laughing: "that troubles you, brother. You fear to be obliged to return the bag of gold the Archbishop sent you, and which, with the exception of one hundred crowns, you have expended in making your useless journey."

The architect looked around; he saw that the day was declining, and that he was alone with the stranger.

"Listen," said he—"I know not how you have learned that of the advance that my Lord Conrad made me, there still remains one hundred crowns, but finish the design you have begun, these hundred crowns are yours."

The old man burst into a laugh, and, drawing from his pourpoint a little leathern purse, he opened it, and showed the artist that it was filled with diamonds, the smallest of which was worth a thousand golden ducats.

The architect sighed profoundly, for he saw that he had not the means to bribe this man; he was, also, in the utmost consternation, for, in spite of himself, he recognized in the strange architect a wonderful and uncontested superiority in their art. During this time, the old man had carelessly added to the plan he had commenced some new

lines marvelously bold and graceful, that the architect plainly saw that he must lose in a contest with such a rival. Dismayed and almost frantic, he then resolved to take, by force, that which bribery could not obtain; and when the other again stopped and regarded him with his mocking laugh, he seized him by the arm, and, pointing his poniard at his breast—

"Old man," said he, "finish your plan or die!"

Hardly were these words uttered, than he felt himself grasped round the body, overturned, the knee pressing on his breast, and his own dagger, wrested from his hand, gleaming at his throat.

"Ah! ah!" said the old man, sneering; "thief and murderer! Very well!" There is yet a goodly crop of souls for me in this world, it appears."

"Kill me," cried the artist, "but do not mock me."

"And if I do not desire to kill you?"

"Then give me your plan."

"I am ready to do so—but upon one condition."

"Name it."

"Get up first," said the old man, releasing his enemy, whom he had, until then, held prostrate, and giving him his poniard. "We are not well arranged for conversation; let me sit down." And the strange little man sat down at the end of the bench, one leg upon the other, and his two hands crossed upon his knee, quietly regarding the poor architect, who overcome with shame, rose up, and shaking the dust from his garments, stood before him.

"Come nearer," said the old man; "you see I bear you no malice."

"Who are you?" cried out the architect.

"Who am I? Well, I am going to tell you."

The architect approached a step nearer, curiosity overcoming his terror.

"You have heard speak," said the old man, of the Tower of Babel, of the Gardens of Semiramis, and of the Coliseum?"

"Yes," said the artist, sitting down near him.

"Well, it is I who built them!"

"You are Satan, then?" cried the poor artist, springing to his feet.

"At your service," said Satan, with his eternal laugh.

"Vade retro!" said the architect, making the sign of the cross.

The laugh finished in a gnashing of teeth; the lightning flashed, and the earth opened like a trap door, and the demon disappeared.

The architect returned home, and found his poor old mother waiting supper for him. He would not, however, sit down to table, but taking a pencil and paper, began, without answering her inquiries, to try to secure some of the fugitive lines he had seen spring up under the wand of Satan.

The good woman went to bed weeping. Since his return from his travels she no longer recognized her son, now restless and uneasy, so much had his state of mind changed his manner toward her.

[To be Continued.]

A WIND MILL—the battle of the elements.

## CHILDREN'S COLUMN.

ONLY IN FUN.

BY MAURICE F. EAGAN.

WILL RATTLETON lived in Westville. He was a short, stout, light-haired boy, with a mouth that never ceased to whistle, and blue eyes that were always twinkling.

He was an orphan. His only living relative was an old uncle, who lived in a distant city. This old uncle did not seem to be much interested in the boy, and Will gained his living by running errands for the village grocer.

His most cherished desire was to obtain an education, and his greatest fault was a love of fun, as he called it.

If there was a pane of glass broken in Westville, tin kettle tied to a dog's tail, fruit stolen, or anything of the sort done, everybody in the place immediately pointed to Will Rattleton. In this way, he got more blame than he deserved, but he had no right to complain, for he had made a very bad reputation for himself.

Often and often he promised Father John not to do any more mischief, and it was said (but only a few believed it) after one of the good Father's lectures he had passed farmer's Grey's ripe cherries every day in a week without touching one. If he had taken the fruit and any one called him a thief, he would have been shocked and angry, but, after all, although he would say it was only "in fun," what was it but genuine stealing?

As I said before, Will wished very ardently to grow up a learned man. He had gone to school a short time, and had learned to read and write. He worked from early in the morning until late in the evening, so he had not much time for reading, but he was saving a small sum—very small indeed—from his wages, in the hope that one day he might be able to obtain an education.

There was a carpenter-shop in Westville. It was surrounded by a yard well-stocked with lumber. The carpenter who owned it was a worthy, industrious man, whose large family of children was a credit to the place.

It was the Fourth of July. Will had a half holiday. He sat on the green bank just behind the carpenter-shop, alternately reading a volume of Lindard's history, which Father John had lent him, and "setting off fire-crackers."

Six small feet came patterning over the grass toward him. Two belonged to Johnny, his employer's little boy, and the others were the property of Bruin, a fat, complacent-looking dog.

"There's a letter in an envelope come for you, Will," said Johnny.

Will had never received a letter before in his life, but he didn't feel like stirring, so he said: "It'll keep, I guess, Johnny." And Johnny trotted off to play on the green, leaving Bruin behind him.

"I wonder if that dog ever ran," thought Will, "he shall have a good race for once, at any rate."

He picked up his bunch of fire-crackers, and, stealing softly around the bank, tied them to Bruin's tail. Will chuckled as he applied a match to one of the crackers. Poor Bruin started to his feet, and rushed wildly toward the carpenter-shop, as the crackers went off in rapid succession. The frightened animal leaped over the low fence into the carpenter's yard, and finally, after running around the yard several times, jumped through a small window into the cellar of the shop. This cellar contained piles of shavings and a great deal of light wood. Will turned pale as the thought of what might result from his thoughtless act came into his mind. He hastily climbed the fence and looked into the cellar. His apprehensions were realized.

The carpenter stood looking sadly on.

"It was worth five hundred dollars," he said, with a sigh, "but there's the end of it. I'll have to begin life over again."

Will heard him say these words. Pale and trembling, with his heart full of remorse, he went home. No one knew the real cause of the fire. It was generally believed to have originated from a spark cast from some of the fireworks so lavishly used on the Fourth.

The letter addressed to Master William Rattleton, of which Johnny had spoken, lay on the table. He took it up and read that his uncle had been dead some time.

The old man by will, had left four hundred dollars to his nephew. A check for that amount was enclosed. The letter was signed by his uncle's lawyer.

Poor Will could scarcely believe the evidence of his senses. Was it a dream? Could he really be the possessor of such a large sum? Now he could study and buy books and go to school to his heart's content. But no! He thought of the burned carpenter-shop. After all, nobody knew who had done that, he tried to think, but he knew better. There was one. A short struggle took place in his mind. He took a blank piece of paper, wrapped the check in it, directed it to the carpenter, and went out to seek him. Though night had fallen, he was still among the smoking boards of his shop.

Will stole up to him, put the paper in his hand, and whispering, "This is to build a new shop," slipped away without being recognized.

"I'll pay the other hundred sometime," Will said, with a feeling of satisfaction. "Father John will be glad, and I'm sure my guardian angel isn't sorry for what I've done. Yes, I'll pay the other hundred, if I have to live on bread and water for three years!"

P. S.—I learn, by a recent letter from Westville, that Will has entirely given up his mischievous ways, and that he is rising in everybody's estimation.—Guardian Angel.

## WISE AND OTHERWISE.

The perfection of city sweldom—the corporation purse. When does money become like a movement of soldiers? When it's an advance.

Some people are positive just in proportion to their ignorance. Mark that.

Nothing is more dangerous than a friend without discretion; even a prudent enemy is preferable.

Men should live for themselves in such a manner as to benefit others during life, and leave a legacy to those who live after them.

A new England college ex-president declares that men are not so strong or the women so beautiful as they were a thousand years ago.

Editing a newspaper is very much like carrying an umbrella on a windy day; everybody thinks he could manage better than the one who has hold of the handle.

A revengeful individual, in the exuberance of his rage at some one who offended him, said: "I'll have revenge! I'll do something terrible! I'll give his little boy a tin horn."

Connecticut should be credited with the laziest fishermen. The individual in question is a "fifteenth amendment," who ties his fish-line to his dog, and when he gets a bite, kicks his dog.

It will afford sweetest happiness in the hour of death to have wiped one tear from the cheek of sorrow than to have ruled an empire, to have conquered millions, or to have enslaved the world.

The setting of a great hope is like the setting of the sun. The brightness of our life is gone. Shadows of evening fall around us and the world seems but a dim reflection—itself a broader shadow.

A life in which happiness is sought supremely is, at best, a robe which has a wrong side as well as a right side—a vessel in which the figures so pleasantly raised on one surface are sunken and hollow on the other.

"How are ye, Smith?" says Jones. Smith pretends not to know him, and replies, hesitatingly: "Sir, you have the advantange of me." "Yes," retorts Jones, "I s'pose so; every one has that's got common sense."

A celebrated lawyer once said that the three most troublesome clients he ever had were a young lady who wanted to be married, a married woman who wanted a divorce, and an old lady that didn't know what she wanted.

A lady teacher inquired of the members of a class of juveniles if any of them could name the four seasons. Instantly the chubby hand of a five-year old was raised, and promptly came the answer, "pepper, salt, vinegar and mustard."

&lt;p

**Educational.**

**SANTA CLARA COLLEGE,**  
Santa Clara, California.

Under the management of the Fathers  
of the Society of Jesus.

THE SANTA CLARA COLLEGE WAS FOUNDED in 1851, and in 1852 was incorporated, with the privileges of a University. Diplomas are given in two departments—the Classic and Scientific.

The College buildings are large and commodious, while extensive play-grounds, with two covered gymnasiums, swimming-pool, etc., afford every facility for healthy exercise.

The College possesses a very complete philosophical apparatus, and valuable collections of Mineralogy and Geology. It has, also, practical schools of Telegraphy, Photography and Surveying. Assaying of native ores is taught in a thoroughly fitted chemical laboratory.

The Scholastic Year, which is divided into two sessions of five months each, commences in August, and closes toward the beginning of June.

**TERMS,**

Payable semi-annually in advance:

Matriculation Fee, to be paid but once.....\$15 00  
Board, Lodging, Tuition, Washing and Mending of Linen, School Stationery, Medical Attendant and Medicines, Baths, Fuel, Light per year.....350 00

Modern Languages, Drawing, and Music form extra charges. For clothing, Books, Pocket-money, and the like, no advance made by the institution.

For further particulars, apply to  
REV. A. Varsi, S. J., President.  
jan-tf

**COLLEGE OF NOTRE DAME**  
San Jose, California.

YOUNG LADIES' INSTITUTE.

THIS INSTITUTION, WHICH IS INCORPORATED according to the laws of the State of California, and empowered to confer academical honors, commenced its Twenty Second Annual Session on Monday, August 19th, 1872. The course of instruction embraces all the branches of a thorough education.

**TERMS:**

Entrance Fee, to be paid but once.....\$15 00  
Board and Tuition, per quarter.....62 00  
Washing, per quarter.....12 00  
Physician's Fees, per quarter.....2 50

Piano, Vocal Music, Drawing and Painting, form extra charges; but there is no extra charge for the French, Spanish or German Languages, nor for Plain Sewing and Fancy Needle-work.

Payments are required to be made half a session in advance. Pupils will find it much to their advantage to be present at the opening of the session. jan-tf

**ST. VINCENT'S COLLEGE,**  
Los Angeles, California.

THIS Institution, chartered according to the laws of the State of California, and empowered to confer Degrees, is situated in the City of Los Angeles, proverbial for the salubrity of its climate and the beauty of its scenery.

The faculty is composed of the FATHERS OF THE CONGRÉGATION OF THE MISSION OF ST. VINCENT DE PAUL, who devote themselves to promote the health and happiness, as well as the intellectual and moral advancement of the students entrusted to their care.

The College is open to all over the age of ten years, those who are competent to enter the primary course, and who come with respectable recommendations, provided they comply with the rules and discipline of the College, which, though strict, are nevertheless mild and parental.

**STUDIES:**

The course of studies embraces a full course of English and Classical Literature, the various branches of Mathematics, Ancient and Modern Languages, and a Commercial Department, to prepare young men for every branch of business.

**TERMS:**

For Board, Lodging and Tuition, per Scholaristic Year.....\$250 00  
Washing, per Scholaristic Year.....30 00  
Piano and use of instrument, per month.....6 00  
Violin, Guitar, Flute, etc., each, per month.....6 00  
Vacation, per month.....40 00

Those who learn to play on one of the above named instruments, will have the privilege of using a brass instrument free of charge; otherwise, there will be a charge of \$3 00 per month.

For further information, apply to  
REV. JAMES MAGILL, C. M. President.  
jan-tf

**ST. VINCENT'S SCHOOL.**

THIS Institution is situated in Santa Barbara, a short distance from the sea, in the most delightful and healthy part of the city. The grounds are extensive, and the building is large and convenient.

The course of instruction embraces the usual branches of a thorough English education. Spanish is also taught.

**TERMS,**

Invariably half-yearly in advance:

Board, Tuition, Bed, Bedding, Washing, etc., per annum.....\$200 00  
Piano and use of instrument, per month, \$6 00  
Guitar, per month, \$5 00.....52 50

No extra charge for plain sewing, Fancy Needle-work, etc.

The Scholaristic Year, of ten months and a half, commences August 10th, and terminates on the last Tuesday of June.

For further particulars, apply to  
SISTERS OF CHARITY,  
Santa Barbara, Cal.

**ST. JOSEPH'S COLLEGE,**  
Rohnerville, Humboldt County,  
California.

CONDUCTED BY THE PRIESTS OF THE CONGREGATION OF THE MOST PRECIOUS BLOOD.

THIS INSTITUTION IS SITUATED ON A high ground elevation at the confluence of Van Duzen and Eel rivers, and near the town of Rohnerville. It is accessible from the chief towns in the vicinity by daily stages, and from other parts of the State by vessels and steamers, via San Francisco and Eureka.

The course of studies is classical, scientific and commercial. Splendid apparatus has been secured for teaching the natural sciences.

**TERMS PER SCHOLASTIC YEAR.**

(Payable half-yearly, in advance.)

For board, lodging, tuition, washing and mending, \$225 00  
Entrance fee, to be paid only once.....10 00  
Vacation, per month.....40 00

DAY PUPILS.

Senior Class.....\$60 00  
Junior Class.....40 00

Music, vocal and instrumental, drawing, and modern languages will form extra charges. The two sessions of the scholastic year commence, respectively, on the 10th of August and the 10th of January.

All communications regarding the College to be addressed to the Secretary, REV. F. ANTHONY,  
Very Rev. P. HENMEBERY,  
Superior.

**Educational.**

**ST. IGNATIUS COLLEGE,**  
San Francisco, California.

THIS Literary Institution, conducted by the Fathers of the Society of Jesus, was opened for the reception of students on the 15th of October, 1855. It is incorporated, according to the laws of the State, on the 1st of April, 1856, and is entitled to confer academic degrees with "such literary honors as are granted by any University in the United States."

The design of the Institution is to give a thorough Classical, Mathematical and Philosophical education. But besides the Classical, there is, also, a Commercial Course.

The College is intended for day-scholars only. The hours of class are from 9 o'clock A. M. to 3 P. M.

Punctual attendance is indispensable. In case of absence or tardiness, a note from the parents or guardians will be required.

Frequent tardiness or absence exposes the offender to the loss of his seat.

Every Thursday of the Academic Year is a holiday.

**TERMS PER MONTH, IN ADVANCE:**

(No deduction is made except in case of long illness.)

Tuition, in Preparatory Department.....\$3 00  
" in Grammar Department.....5 00  
" in Higher Department.....8 00

EXTRA CHARGES:

For the use of Instruments in Natural Philosophy, and Chemicals, first year, monthly.....\$3 00  
For the use of Instruments, etc., second year, per month.....5 00  
For each Academic Degree.....10 00

jani-tf

**Organs and Pianos.**

**GEO. W. WOODS & CO'S**  
Parlor and Vestry Organs.



Pre-eminent for  
Beauty and Purity of Tone,  
THEIR CHARMING SOLO STOPS

—AND—  
**ELEGANT DESIGN AND FINISH.**  
W. G. BADGER, Agent,  
No. 7 Sansome Street.

**GRAY'S MUSIC STORES,**

623 and 625 Clay Street, | 101 First Street,  
SAN FRANCISCO, CAL. | PORTLAND, OR.

CONDUCTED BY THE CHRISTIAN BROTHERS  
Offers every facility for acquiring a thorough  
Education, whether Classical, Scien-  
tific, or Commercial.

KEEP on hand at all times, the most complete stock  
of Sheet-Music, Books, and Instruments, to be  
found on the Coast.

COLLECTIONS OF CATHOLIC MUSIC,  
MASSES, ETC., A SPECIALTY.



Agency for the leading Instruments, STRINWAY &  
SONS, KRANICH, BACK & CO., and HAINES BROS. Pianos.

**THE BURDETT ORGANS.**



Liberal discounts made to Churches, Schools, and  
Clergymen. Special Illustrated Catalogue of Instruments  
mailed free, on application.

Just published, Gray's Catalogue of Music for 1872.

**JARDYNE & SON,**  
ORGAN BUILDERS.

ESTABLISHED in 1868. Organs built in the most  
thorough and improved manner, and at the lowest  
price that will warrant the best material and workman-  
ship.

Nos. 315, 316, 318 and 320 East 39th St., New York.

**J. H. & S. C. ODELL,**

MANUFACTURERS of Church Organs, with all  
the modern improvements, including their cele-  
brated PATENT PNEUMATIC COMPOSITION  
MOVEMENTS.

Some are in hand, completed, or nearly so, suitable  
for small churches and chapels. Orders for tuning  
and repairing promptly executed. For further par-  
ticulars, send for circular.

408 and 409 West Forty-second Street, near Ninth  
Avenue, New York.

LETTERS OF INQUIRY may be addressed to the SISTER  
SUPERIOR.

**THE CELEBRATED**

**KNABE PIANOS**



HAVE an unrivaled reputation throughout the great  
music centers of Europe and America, for quality  
of tone, perfect intonation, through craftsmanship, and ex-  
traordinary durability. A fine stock of them is on  
exhibition at our warehouse. Also the "AMERICAN"  
Piano-Forte, the "GEORG" Piano-Forte, the "LITTLE  
BEAUTY" Piano (a perfect gem, and low priced) and  
Lunan's German UPRIGHT PIANOS.

THE PRINCIPAL ORGANS

are the most popular instruments made, for Parlor,  
Chapel, Lodge or School-Room. Nearly 50,000 of  
these are now in use. Prices from \$60 to \$450. A good  
assortment on hand.

For further particulars, apply to

REV. J. J. O'KEEFE, O. S. F.

jani-tf

**DAY SCHOOLS**

FOR

**BOYS AND GIRLS.**

THE SISTERS OF MERCY HAVE JUST COM-  
PLETED a commodious School Building on First  
Street, between Bryant, where girls will be taught the  
various branches of an English education.

A Boy's School is being prepared on Rincon Place,  
and will be placed in charge of competent teachers.

SISTER MARY B. RUSSELL,  
Superior of Sisters of Mercy.

A large and increasing stock kept on hand and  
furnished to schools and private teachers, at a liberal  
discount. Address

A. I. BANCROFT & CO.

721 Market Street, San Francisco.

NEW STYLES,

LATEST NOVELTIES.

J. W. TUCKER & CO., Jewelers, Nos. 101 and  
103 Montgomery Street, San Francisco, offer for  
the Holidays the largest and best selected stock of Fine  
Goods ever offered in this market or any other.

MICHAEL FARRELL, Proprietor.

**Travelers' Guide.**

**C. P. R. R.**

COMMENCING

Monday, April 29th, 1872,

And, until further notice, Trains and Boats will

Leave San Francisco

7.00 A. M. Overland Express Train for Sacra-  
mento, Marysville, Red Bluff, Colfax, Reno,  
Ogden and Omaha.

3.00 P. M. San Jose Passenger Train, stopping at  
all Way Stations.

4.00 P. M. \*Passenger Train for Stockton, Mer-  
ced and Sacramento.

6.30 P. M. Overland Emigrant Train, Through  
Freight and Accommodation.

7.30 A. M. Steamer New World (from Broadway  
Wharf)—Connecting at Vallejo, with Trains of  
California Pacific Railroad.

4.00 P. M. \*Sacramento Steamer from Broad-  
way Wharf—Connecting at Vallejo, with Trains of  
California Pacific Railroad.

2.00 P. M. \*Steamer Antelope, (from Broadway  
Wharf)—Connecting at Donahue with Trains of S. F. and North Pacific Railroad.

8.00 A. M. Excursion Boat (Sundays only) from  
Broadway Wharf—Connecting with the special  
Train of S. F. and N. P. R. R. for Cloverdale and inter-  
mediate points, returning to San Francisco by 7.00 P. M.

10.00 A. M. Excursion Boat (Sundays only) from  
Broadway Wharf—Connecting with the special  
Train of S. F. and N. P. R. R. for Cloverdale and inter-  
mediate points, returning to San Francisco by 7.00 P. M.

11.00 A. M. Excursion Boat (Sundays only) from  
Broadway Wharf—Connecting with the special  
Train of S. F. and N. P. R. R. for Cloverdale and inter-  
mediate points, returning to San Francisco by 7.00 P. M.

12.00 P. M. Excursion Boat (Sundays only) from  
Broadway Wharf—Connecting with the special  
Train of S. F. and N. P. R. R. for Cloverdale and inter-  
mediate points, returning to San Francisco by 7.00 P. M.

1.00 P. M. Excursion Boat (Sundays only) from  
Broadway Wharf—Connecting with the special  
Train of S. F. and N. P. R. R. for Cloverdale and inter-  
mediate points,

August 10, 1872.

## Prospectus.

THE  
CATHOLIC GUARDIAN,  
A Weekly Newspaper  
AND REVIEW

PUBLISHED WITH THE APPROBATION OF  
THE MOST REV. ARCHBISHOP OF SAN  
FRANCISCO, AND THE RIGHT REV.  
BISHOPS OF LOS ANGELES AND  
GRASS VALLEY.

THE GUARDIAN is a family and literary newspaper, devoted to the interests of the Catholic Church, and contains, from week to week, Catholic intelligence from all sections not only of our own country but of Europe, while all matters of interest to the faithful in the Province of San Francisco, receive special attention.

THE GUARDIAN gives the latest intelligence from the Eternal City, bearing the words of the Holy Prisoner of the Vatican. Such a work—to us a labor of love and heartful loyalty—is, at an era like the present when the secular press teems with studied misrepresentations of the Holy Father's language, on public occasions, more than anything else the true function of Catholic Journalism. And to carry out this object, THE GUARDIAN has made arrangements for the publication, at the earliest moment, of the latest Roman news from the chief Catholic papers of France, Spain and Italy, in addition to special correspondence from the Pontifical capital.

THE GUARDIAN belongs to no political party—but reserves to itself the right to treat all national questions in a spirit of conscientious patriotism; to commend at all times that which is praiseworthy, and to utter its disapproval of wrong-doing among men of all parties.

THE GUARDIAN aims to record the opinions, explain the views, and defend the position of Catholics in America, and to co-operate with our ecclesiastical instructors not only in quickening the zeal and piety of the faithful, but in enlightening the American people as to the true character of Catholicity, its object and its worth, and thereby lend some slight aid to a cause which all Catholics have at heart—the recovery of this nation to the Catholic faith by the diffusion of Catholic truth.

The Rev. Clergy and others, anxious for the exposition of Catholic doctrines and the defense of Catholic principles, are respectfully invited to act as agents and correspondents of THE GUARDIAN.

## TERMS.

(Payable strictly in advance.)

By Mail, per year.....	\$ 5 00
" " six months.....	2 50
" " three months.....	1 25
By Carrier, per month.....	50
" " one week.....	12 50

## OUR CLUB RATES.

For papers sent by mail to one address,	
2 copies, one year .....	\$ 9 00
5 " " " .....	20 00
10 " " " .....	35 00
Larger clubs at the same rate, i.e., \$3.50 for each member.	

## TO ADVERTISERS.

The large circulation of THE GUARDIAN in the Catholic community of this city, and throughout the State, and amongst Catholic institutions on the Pacific Coast, makes it a most desirable medium for advertisers to reach a class of readers not accessible in any other way.

## Advertising Rates of The Guardian.

A Square is Ten Lines of Nonpareil Type.

SQUARES.	One M'th.	Two M'ths	Three M'ths	Six M'ths	One Year.
One.....	\$ 8	\$ 9	\$ 12	\$ 20	\$ 30
Two.....	9	16	20	32	50
Three.....	12	22	28	44	70
Four.....	15	27	35	56	90
Five.....	18	32	42	68	110
Ten.....	30	55	75	130	200
Fifteen.....	40	75	100	160	250

Transient Advertisements, 150 per square each insertion.

Twenty-five per cent discount allowed on the above rates.

Cuts inserted at above rates, without discount.

Death and Marriage Notices, \$1.00 each insertion.

Wants and Personal Information, Advertisements, 10 cents per line each insertion.

Editorial Notices, 20 cents a line.

SPECIAL REQUEST TO SUBSCRIBERS AND ADVERTISERS.—In making remittances for subscriptions, etc., always procure a draft on San Francisco, or a Post-Office Money Order, if possible. When neither of these can be procured, send the money, but always in a REGISTERED letter. All postmasters are obliged to register letters when requested to do so.

NOTICE TO CORRESPONDENTS.—It is particularly requested that all Communications intended for publication be addressed "EDITOR CATHOLIC GUARDIAN." All letters relating to business, address "MANAGER CATHOLIC GUARDIAN," 403 Sansome Street, San Francisco, Cal.

## Advertisements.

## REDUCTION IN GAS.

THE SAN FRANCISCO GAS COMPANY hereby gives notice, that the Government Tax of twenty-five cents per thousand feet having been removed, the price of gas on streets which are supplied by opposition companies will be reduced, from and after the FIRST DAY OF AUGUST, to

## One Dollar and Sixty Cents (\$1.60) per Thousand Feet.

On other streets, the price will be reduced, from same date, to THREE DOLLARS AND FIFTY CENTS (\$3.50) per thousand feet.

JOS. G. EASTLAND, Secretary.

## SANTA CLARA COLLEGE.

THE next session opens on the fifth of August. Parents, guardians and entered students are reminded of the following rule:

"Any student leaving the College for the Summer, or Christmas holidays, and failing to be present on the day appointed for re-opening the classes, will, by the fact of absence, be excluded from the College until the following Session, except in case where the parent or guardian of the duly student should show cause of absence, which the Faculty of the College shall consider wholly sufficient."

New Applicants received at any time.  
Board, Lodging, Tuition, Medical Attendance, baths, etc., \$350 per year.  
Send for Catalogue.

REV. A. Varsi, S. J., President.

## SCHOOL BOOKS.

H. C. BATEMAN, Catholic Book-seller, 203 Kearny Street, corner of Sutter, has just received a large stock of Public School Books, and all the new books, which he is selling at New York prices.

July 20-21

## SULLIVAN, KELLY &amp; CO.

N. W. Cor. Pine &amp; Front Sts.

Where they offer for sale

## THE LARGEST STOCK OF

## PAINTS,

## OILS,

## GLASS, etc., etc.

ON THE PACIFIC COAST.

## At the Lowest Market Rates.

101, 103, 105 FRONT STREET,

110 PINE STREET,

SAN FRANCISCO.

## Insurance.

## Fire and Marine Insurance.

## UNION

## INSURANCE COMPANY

OF SAN FRANCISCO.

## THE CALIFORNIA LLOYDS,

ESTABLISHED IN 1861.

## Nos. 416 and 418 California St.

Cash Capital, \$750,000 Gold Assets Exceed \$1,000,000 Coin

## FAIR RATES,

## PROMPT SETTLEMENT OF LOSSES,

## SOLID SECURITY.

## DIRECTORS:

J. Mora Moss, James Ochs, Moses Ochs, Joseph A. Donahoe, John J. O'Connor, W. D. Montague, Daniel Meyer, Adam Grant, Jacob Scholer, Charles Scholer, Joseph Schler, N. C. Rabson, A. Wasserman, I. Lawrence Pool, Joseph Brandenstein, Gustave Touchard, S. G. Kettle, Charles D. Haven, Geo. T. Bohem.

President, Vice-President, Secretary, Surveyor.

## TERMS.

(Payable strictly in advance.)

By Mail, per year.....	\$ 5 00
" " six months.....	2 50
" " three months.....	1 25
By Carrier, per month.....	50
" " one week.....	12 50

## OUR CLUB RATES.

For papers sent by mail to one address,	
2 copies, one year .....	\$ 9 00
5 " " " .....	20 00
10 " " " .....	35 00
Larger clubs at the same rate, i.e., \$3.50 for each member.	

## Financial.

## TWENTY-SIXTH SEMI-ANNUAL REPORT

OF THE

## HIBERNIA

## Savings and Loan Society.

TO the Board of Directors of the Hibernia Savings

and Loan Society—Gentlemen:—The undersigned,

your Finance Committee, having examined into the

affairs of your society, beg leave to report as follows:

Having examined the Books and counted the cash on

hand we find the same to agree with the following state-

ment:

## Statement of Receipts and Disburse-

ments from January 21st, 1872,

to July 21st, 1872.

There was on hand, in cash, January 21,

1872.....\$442,153 29

Received from Depositors.....2,068,115 13

Received from Borrowers.....1,185,366 03

Received Interest from Borrowers.....513,660 33

Received Entrance Fees.....3,428 00

\$5,052,356 85

## Paid Depositors.....\$2,850,589 54

Loans Made.....1,210,433 38

Cash Expenses.....23,571 48

Taxes.....20,000 00

U. S. Bonds.....40,000 00

Cash Balance.....545,722 45

\$5,052,356 85

## BALANCE SHEET.

Cash on hand July 21, 1872.....\$545,722 45

Loans secured by first mortgages on Real Estate.....11,264,529 30

U. S. Bonds.....884,173 53

Interest due and uncollected.....666,636 31

Real Estate.....179,953 61

Furniture.....42,562 60

Expenses.....23,571 48

Taxes, State, City and County, also, Federal.....20,040 00

\$13,529,328 83

## STATEMENT OF EARNINGS.

Balance of Interest collected, as per Bal-

ance Sheet above.....\$525,475 48

Entrance Fees.....3,248 00

Sinking Fund.....\$56,445 59

\$557,894 23

## Dividend to Depositors at the rate of 8 per cent. per annum.....\$457,280 12

Taxes on same.....19,494 82

\$476,774 94

Expenses.....23,571 48

Taxes.....20,640 00

\$47